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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

[From a Note Book of an Elderly Gentleman.]

THE SABBATH.

BY MRS. HARRIET B. STOWE.

It was near the close of a pleasant Saturday afternoon, that I drew up my weary horse in front of a neat little dwelling in the village of N——. This, as near as I could gather from description, was the house of my cousin, William Fletcher, the identical rogue of a Bill Fletcher of whom we have aforetime spoken. Bill had always been a thriving, push-ahead sort of a character, and during the course of my rambling life I had improved every occasional opportunity of keeping up our early acquaintance. The last time taht I returned to my native country, after some years of absence, I heard of him as married and settled in the village of N——, where he was conducting a very prosperous course of business, and shortly after received a pressing invitation to visit him at his own home. Now as I had gathered from experience the fact that it is of very little use to wrap one's knuckles off on the front door of a country house without any knocker, I therefore made the best of my way along a little path, bordered with marigolds and balsams, that led to the back part of the dwelling. The sound of a number of childish voices made me stop, and looking through the bushes I saw the very image of my cousin Bill Fletcher, as he used to be twenty years ago--- the same bold forehead, the same dark eyes, the same smart, saucy mouth, and the same 'who-cares-for-that' toss to his head. 'There now,' exclaimed the boy, setting down a pair of shoes that he had been blacking, and arranging them at the head of a long row of all sizes and sorts, from those which might have fitted a two year old foot and upward, 'there, I've blacked every single one of them, and made them shine too, and done it all in twenty minutes---if any body thinks they can do it quicker than that, I'd just like to have them try---that's all.'

'I know they could'nt, though,' said a fair-haired little girl, who stood admiring the sight, evidently impressed with the utmost reverence for her brother's ability; 'and Bill, I've been putting up all the playthings in the big chest, and I want you to come and turn the lock, the key hurts my fingers.'

'Poh! I can turn it easier than that,' said Bill snapping his fingers, 'have you got them all in?'

'Yes, all---only I left out the soft bales, and the string of red beads, and the great rag baby, for little Fanny to play with; you know mother says babies must have their playthings Sunday.'

'Oh, to be sure,' said Bill, very considerately, 'babies can't read, you know, as we can, nor hear Bible stories, nor look at pictures.' At this moment I stepped forward, for the spell of former times was so powerfully on me, that I was on the very point of springing forward with a 'halloo there, Bill,' as I used to meet Bill's father in old times, but the look of surprise that greeted my appearing brought me to myself.

'Is your father at home?' said I.

'Father and mother are both gone out; but I guess, sir, they will be home in a few moments, won't you walk in?'

I accepted the invitation, and the little girl showed me into a small and very prettily furnished parlor. There was a piano with music books on one side of the room, some fine pictures hung about the walls, and a little neat centre table was plentifully strewn with books. Besides this, the two recesses on each side of the fire-place contained each a book case, with a glass locked door.

The little girl offered me a chair, and then lingered a moment as if she felt some disposition, to entertain me if she could only think of something to say, and at last looking up in my face, she said in a confidential tone, 'Mother says she left Bill and me to keep house this afternoon, while she was gone, and we are putting up all the things for Sunday, so as to get every thing done before she comes home. Bill has gone to put away the playthings, and I'm going to put up the books.' So saying she opened the doors of one of the book-cases, and began busily carrying the books from the centre table to deposit them on the shelves, in which employment she was soon assisted by Bill, who took the matter in hand in a very masterly manner, showing his sister what were and what were not 'Sunday books,' with the air of a person entirely at home in the business. Robinson Crusoe and the many volumed Peter Parley were put by without hesitation—there was however, a short demurring over a North American Review—because Bill said he was sure his father read something one Sunday out of one of them, while Susan averred that he did not commonly read in it, and only read in it then because the piece was something about the Bible, but as nothing could be settled definitely on the point, the Review was 'laid on the table' like knotty questions in Congress. Then followed a long discussion over an extract book, which, as usual, contained all sorts, both sacred, serious, comic, and profane, and at last Bill with much gravity decided to lock it up, on the principle that it was best to be on the *safe side*, in the support of which he appealed to me. I was saved from deciding the question by the entrance of the father and mother. My old friend knew me at once, and presented his pretty wife to me with the same look of exultation with which he used to hold up a string of trout, or an uncommonly fine perch of his own catching for my admiration, and then looking round on his fine family of children, two more of which he had brought home with him, seemed to say to me, 'there, what do you think of that now?'

And in truth, a pretty sight it was—enough to make any one's old bachelor coat sit very uneasily on him. Indeed, there is nothing that gives one such a startling idea of the tricks that old Father Time has been playing on us, as to meet some boyish or girlish companions with half a dozen or so of thriving children about them. My old friend I found, was in essence just what the boy had been. There was the same upright bearing, the same confident, cheerful tone to his voice, and the same fire in his eye—only that the hand of manhood had slightly touched some of the lines of his face, giving them a staidness of expression becoming the man and the father.

'Very well, my children,' said Mrs Fletcher, as after tea William and Susan finished recounting to her the various matters that they had set in order that afternoon—'I believe now we can say that our week's work is finished, and that we have nothing to do but rest and enjoy ourselves.'

'Oh and papa will show us the pictures in those great books that he brought home for us last Monday, will he not?' said little Robert.

'And mother, you will tell us some more about Solomon's Temple, and his palaces—won't you?' said Susan.

'And I should like to know if father has found out the answer to that hard question I gave him last Sunday?' said Bill.

'All will come in good time,' said Mrs Fletcher, 'but tell me my dear children, are you sure that you are quite ready for the Sabbath? You say you have put away the books and the playthings, have you put away, too, all wrong and unkind feelings? Do you feel kindly and pleasantly towards everybody?'

'Yes, mother,' said Bill who appeared to have taken a greater part of this speech to himself—'I went over to Tom Walters this very morning to ask him about that chicken of mine, and he said that he did not mean to hit it, and so we made all up again, and I am glad I went.'

'I am inclined to think, Bill,' said his father, 'that if everybody would make it a rule to settle up all their differences *before Sunday*, that there would be very few long quarrels and lawsuits. In about half the cases a quarrel is founded on some misunderstanding that would be got over in five minutes, if one would go directly to the person for explanation.'

'I suppose I need not ask you,' said Mrs Fletcher, 'whether you have fully learned your Sunday-school lessons?'

'Oh to be sure,' said William. 'You know, mother, that Susan and I were busy about them Monday and Tuesday, and then this afternoon we looked them over again, and wrote down some questions.'

'And I heard Robert say all his through, and showed him all the places on the Bible Atlas,' said Susan.

'Well, then,' said my friend, 'if every thing is done, let us have a few hymns to begin Sunday with.'

Thanks to the recent improvements in the musical instruction of the young; every family can now form a domestic concert, with words and tunes adapted to the capacity and the voices of children—and while these little ones full of animation pressed round their mother, as she sat at the piano and accompanied her music with the words of some beautiful hymns, I thought that though I might have heard finer music, I had never listened to any that had answered the purpose of music so well.

It was a custom at my friend's to retire at an early hour on Saturday evening, in order that there might be abundant time for rest, and no excuse for late rising on the Sabbath, and accordingly, when the children had done singing, after a short season of family devotion, we all betook ourselves to our chambers—and I for one fell fast asleep with the impression of having finished the week most agreeably, and with anticipations of very great pleasure on the morrow.

Just at sunrise in the morning, I was roused from my sleep by the sound of little voices singing with great animation in the room next to mine, and listening, I caught the following words:—

'Awake! awake! your beds forsake,
To God your praises pay;
The morning sun is clear and bright,
With joy we hail his cheerful light.
In songs of love
Praise God above,
It is the Sabbath day.'

The last words were repeated, and prolonged most vehemently by a voice that I knew for Master William's.

'Now Bill, I like the other one best,' said the soft voice of little Susan, and immediately she began—

'How sweet is the day
When leaving our play,
The Savior we seek;
The fair morning glows
When Jesus arose,—
The best in the week.'

Master William helped along with great spirit in the singing of this tune, though I heard him observing at the end of the first verse, that he liked the other one better—because 'it seemed to step off so kind o'lively,' and his accommodating sister followed him as he began singing it again with redoubled animation.

It was a beautiful summer morning, and the voices of the children within, accorded well with the notes of birds and bleating flocks without—a cheerful, yet Sabbath-like and quieting sound.

'Blessed be children's music!' said I to myself—'how much better this than the solitary tic-tic of old Uncle Fletcher's tall mahogany clock!'

The family bell summoned us to the breakfast-room just as the children had finished a little hymn whose chorus was,

'Hosannah, hosannah,
Hosannah in the highest,'

and the young folks came down the stairs after me, evidently in the very best imaginable spirits.

The little breakfast parlor had been swept and garnished expressly for the day, and a vase of beautiful flowers, which the children had the day before collected from their gardens, adorned the centre-table. The door of one of the book-cases by the fire-place was thrown open, presenting to view a collection of prettily bound books, over the top of which appeared in gilt letters the inscription—'The Sabbath library.' The windows were thrown open to let in the invigorating breath of the early morning, and the birds that flitted among the rose-bushes without seemed scarcely lighter and more buoyant than did the children as they entered the room. It was legibly written on every face in the house, that the happiest day in the week had arrived, and each one seemed to enter into its duties with a whole soul. It was still early when the breakfast and the season of family devotion was over, and the children eagerly gathered round the table to get a sight of the pictures in the new books which their father had purchased in New York, the week before, and which had been reserved as a Sunday's treat. They were a beautiful edition of Calmet's Dictionary in several large volumes, with very superior engravings.

'It seems to me that this work must be very expensive,' I remarked to my friend as we were turning the leaves.

'Indeed it is so,' he replied, 'but here is one place where I am less withheld by considerations of expense than in any other. In all that concerns making a show in the world, I am perfectly ready to economise—I can do very well without expensive clothing or fashionable furniture, and am willing that we should be looked on as very plain sort of people in all such matters—but in all that relates to the cultivation of the mind, and the improvements of the hearts of my children, I am willing to go to the extent of my ability. Whatever will give my children a better knowledge of, or deeper interest in the Bible or enable them to spend a Sabbath more profitably and without weariness, stands first on my list among things to be purchased. I have spent in this way one-third as much as the furnishing of my house cost me.' On looking over the shelves of the Sabbath library, I perceived that my friend had been at no small pains in the selection. It comprised all the popular standard works for the illustration of the Bible, together with the best of the modern religious publications adapted to the capacity of young children. Two large drawers below were filled with maps and scriptural engravings—some of them of a very superior character.

'We have been collecting these things gradually ever since we have been at housekeeping,' said my friend; 'the children take an interest in this library, as something more particularly belonging to them, and some of the books are donations from their little earnings.'

'Yes,' said Bill—'I bought Helon's Pilgrimage with my egg money, and Susan bought the Life of David, and Robert is going to buy one too next year.'

'But,' said I, 'would not the Sunday-school library answer all the purpose of this?'

'The Sabbath-school library is an admirable thing,' said my friend, 'but this does more fully and perfectly what that was intended to do. It makes a sort of central attraction at home on the Sabbath, and makes the acquisition of religious knowledge and the proper observance of the Sabbath a sort of family enterprise. You know,' he added smiling, 'that people always feel interested for an object in which they have invested money.'

The sound of the first Sabbath-school bell put an end to this conversation. The children promptly made themselves ready, and as their father was the superintendent of the school, and their mother one of the teachers, it was quite a family party.

One part of every Sabbath at my friend's was spent by one or both parents with the children, in a sort of review of the week. The attention of the little ones was directed to their own characters, the various defects or improvements of the past week were pointed out, and they were stimulated to be on their guard in the time to come, and the whole was closed by earnest prayer for such heavenly aid as the temptations and faults of each particular one might need. After church in the evening, while the children were thus withdrawn to their mother's apartment, I could not forbear reminding my friend of old times, and of the rather anti-Sabbatical turn of his mind in our boyish days.

'Now, William,' said I, 'do you know that you were the last boy of whom such an enterprise in Sabbath-keeping as this was to have been expected. I suppose you remember Sunday at 'the old place?'

'Nay now—I think I was the very one,' said he smiling, 'for I had sense enough to see as I grew up that the day must be kept *thoroughly* or not at all, and I had enough blood and motion in my composition to see that something must be done to enliven and make it interesting—so I set myself about it. It was one of the first of our house keeping resolutions—that the Sabbath should be made a pleasure day, and yet be as inviolably kept as in the strictest times of our good father; and we have brought things to run in that channel so long that it seems to be the natural order.'

'But do you never find any out-breakings among your children, like some of those that used to get us into trouble at your good father's?'

'Never,' replied my friend; 'on this day in the week they are perhaps more free from what is objectionable than any other. It is because that on this day their mother and myself are able to give them our whole time and attention, and their minds are so constantly and agreeably stimulated and interested that they have very little temptation to go wrong. Any body who will really make a primary object of it, will find it far easier to make the Sabbath an interesting day for children than they had imagined.'*

'I have always supposed,' said I, 'that it required a peculiar talent and more than common information in a parent to accomplish this to any extent.'

'It requires nothing,' replied my friend, 'but common sense, and a strong determination *to do it*. Parents who make a definite object of the religious instruction of their children, if they have common sense can very soon see what is necessary in order to interest them, and if they find themselves wanting in the requisite information, they can in these days very readily acquire it. The sources of religious knowledge are so numerous, and so popular in their form, that they all can avail themselves of them. The only difficulty, after all, is that of keeping the Sabbath, and the imparting of religious instruction is not made enough of a home object. Parents pass off the responsibility on to the Sunday-school teacher, and suppose of course, if they send their children to Sunday-school they do the best they can for them. Now I am satisfied from my experience as a Sabbath-school teacher, that the best religious instruction imparted abroad, still stands in need of the co-operation of a systematic plan of religious discipline and instruction at home; for after all God gives a power to the efforts of a *parent* that can never be transferred to other hands.'

My friend was here interrupted by the entrance of Mrs Fletcher with the children. Mrs Fletcher sat down to the piano, and the Sabbath was closed with the happy songs of the little ones, nor could I notice a single anxious eye turning to the window to see if the sun was not almost down. The tender and softened expression of each countenance bore witness to the subduing power of those instructions which had hallowed the last hour, and their sweet bird-like voices harmonized well with the beautiful words—

'How sweet the light of Sabbath eve,
How soft the sunbeams lingering there;
Those holy hours this low earth leave,
And rise on wings of faith and prayer.'

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* The great want of faith in God's ability to pardon their individual sins, is not regarded as sin by the generality of sinners, but even as virtue and humility. They are ignorant that God is honored by faith, and dishonored by mistrust and unbelief. Hence at the beginning of their conversion, they all say, 'God cannot possibly forgive me; my sins are too heinous.' Hence it is necessary to show them that this very unbelief is a great sin.

DOCTRINE CONCERNING GOD.

The belief of a God was commonly either assumed or supported on the old and well known grounds when Descartes attempted to establish it with new arguments. Moreover the theologians were roused from their inactivity, and made sensible of the danger in which the foundation of their system stood, by the efforts of two persons. Thomas Hobbes seemed in general to undermine religion, and to rank the Creator among sensitive beings. Benedict Spinoza, in a more systematic manner, brought forward a connected and self-consistent *pantheism*. Among the numerous writers who appeared against these two men, the most distinguished were Henry More, Ralph Cudworth and Samuel Clarke.

MORE RECENT HISTORY OF THIS DOCTRINE.

The spread of a superficial French philosophy, which would admit nothing for true beyond the reach of the senses, appeared to be even more dangerous to religion than the artful skepticism with which David Hume assailed it. Yet the last occasioned Immanuel Kant to subject the whole subject of our knowledge of supersensible objects to a severer criticism; the result of which was, that he pronounced all theoretical proof of the being of God to be inadequate, and allowed the practical evidence to be the only valid evidence. Respecting this decision of Kant the suspicion was early expressed, that it led or might lead to *atheism*; and the utterance of this suspicion became still louder when Fichte would not admit a moral government of the world, and denied the existence and substance of God. The recent philosophy of Schelling extols *pantheism*, though with some modifications, as the summit of all divine wisdom, and looks down with pity on all who think otherwise.—*Muenscher's Elements of Dogmatic History.*

THE PERSONALITY OF THE DEITY.

I begin with stating what is meant by the Personality of the Deity.

A *person* is an intelligent, conscious agent; one who thinks, perceives, understands, wills, and acts. What we assert is, that God is such. It is not implied, that any distinct form or shape is necessary to personality. In the case of man, the bodily form is not the person. That form remains after death; but we no longer call it a person, because consciousness and the power of will and of action are gone. The personality resided in them. So also in the case of the Deity; consciousness, and the power of will and of action constitute him a person. Shape, form, or place make no part of the idea.

The evidence of this fact is found in the works of design with which the universe is filled. They imply forethought, plan, wisdom, a designing mind; in other words, an Intelligent Being who devised and executed them. If we suppose, that there is no conscious, intelligent person, we say that there is no plan, no purpose, no design; there is nothing but a set of abstract and unconscious principles. And, strange as it may seem to Christian ears, which have been accustomed to far other expressions of the Divinity, there have been those who maintain this idea; who hold, that the principles which govern the universe constitute the Deity; that power, wisdom, veracity, justice, benevolence, are God; that gravitation, light, electricity, are God. Speculative men have been sometimes fond of this assertion, and in various forms have set up this opposition to the universal sentiment; sometimes with the design of removing the associations of reverence and worship, which make men religious; sometimes under the supposition, that they thereby elevate the mind to a conception of the truth more worthy of its exalted subject. But it will be evident upon a little inquiry, that, in either case, the speculation is inconsistent with just and wholesome doctrine.—*Henry Ware, Jr's. Discourse on the Personality of the Deity.*

WHAT IS ATHEISM?

The doctrine which denies personality to God amounts to a virtual denial of God. Indeed, this is the only sense in which it seems possible to make that denial. No one thinks of denying the existence of principles and laws. Gravitation, order, cause and effect, truth, benevolence,—no one denies that these exist; and, if these constitute the Deity, he has not been, and cannot be, denied. The only denial possible is by this exclusion of a personal existence. There can be no atheism but this; and this is atheism. If the material universe rests on the laws of attraction, affinity, heat, motion, still all of them together are no Deity; if the moral universe is founded on the principles of righteousness, truth, love, neither are these the Deity. There must be some Being to put in action these principles, to exercise these attributes. To call the principles and the attributes *God*, is to violate the established use of language, and confound the common apprehensions of mankind. It is in vain to hope by so doing to escape the charge of atheism; there is no other atheism conceivable. There is a personal God, or there is none.—*The same.*

OF ATHEISM.

I had rather believe all the fables of the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and therefore God never wrought miracles, to convince atheism, seeing his ordinary works convince it. It is true, that a little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity.—*Lord Bacon.*

(From The Life of Martin Boos.)

THE FARMER'S WIFE.

A woman of the name of Klambaur had often stood at a clergyman's door, for the purpose of pouring out her heart to him, but a certain fear had always driven her down the steps again. At length she took courage, went to him, and thanked him with many tears for all his sermons. Boos, who knew from her confessions, that she was still distressed and uneasy in her conscience, told her to her face, that although she took pleasure in hearing his sermons on faith in Christ, and had now thanked him for them; yet he was afraid she did not really believe what he preached

She said, 'Oh yes, I believe all that you preach.'

'*Boos.* I doubt it. I perceive by your uneasiness and the distress which you carry about with you in your heart, because of your sins, that unbelief still lodges within you, and that you cannot yet fully believe that God has also forgiven your sins, for Christ's sake, and is willing to send his Holy Spirit into your heart.'

She now began to weep, and said, 'Yes, I am certainly still defective in that respect; I am too great a sinner; it is not possible that God can forgive me every thing.'

'*Boos.* Klambaur, I am a greater sinner than you, yet it was not only possible for God to pardon me, but also the sinner at the feet of Jesus, the woman of Samaria, Peter, Paul, the thief on the cross, &c. it will therefore be possible for him to pardon you. See, how you offend God at this moment by your unbelief. Shame upon you to sin in this manner before me your pastor.'*

She wept more and more, and could not reply for weeping. She was terrified, and did not venture to repeat that she was *too great* a sinner, and that it was not possible for God to pardon her. Boos now convinced her from many passages of Scripture, that God pardons the greatest sinners through faith in Christ, that righteousness is attained, and received, not by works but by faith; and that in this respect there was no difference between a farmer's wife, a clergyman, and a malefactor. (Rom. iii. 22, 26.)

'Therefore have the goodness, Klambaur,' continued he, 'and accept a truly great gift, for the many alms which you have given to the poor, and to my chaplains who dine with you when they have to go a distance. Believe me, that God our heavenly Father, loves you so much, that he is not only willing, to present you with a large sum of money—not merely heaven and earth, but something even still greater—his only-begotten Son with all his righteousness and holiness, as a free gift. He is also willing to forgive you all your sins, and you have nothing more to do, than to believe, and to open your hands and heart, your mouth and ears to receive the mighty donation. Do you believe this?'

Amidst a flood of tears, she answered with a loud voice, 'I cannot do otherwise—I must believe!'

'Blessed art thou,' said Boos, 'that thou canst not do otherwise; Go in peace, thy sins are forgiven thee—thy saying that *thou must believe*, has saved thee.'

Klambaur. 'But I cannot go yet; I feel as happy as if I were in heaven; if you will permit me, I will stay a while longer. I never felt so during my whole life!' She staid till the evening, and took home with her the peace of God which passeth all understanding.

But three days after, she came again, desponding and weeping, saying, 'Ah, I have lost my peace, it is all over with me. I shall scarcely be saved.'

Boos. 'But why not?'

Klambaur. 'Oh, because I am a farmer's wife, keep an inn, have a drunken husband, and am the mother of many children; I have too many temptations, distractions, and occupations; it will not do for me.'

Boos smiled and said, 'I am now sure that the faith you expressed three days ago is a true and real faith, since it is already so violently assaulted. Only take courage, let not your confidence fail. If there were any station in life, in which people could not believe in Jesus, and live and be happy in him, Jesus would never have commanded the gospel to be preached *to every creature*; he would have been obliged expressly to say, Except to brewers, and innkeepers, and to women who have drunken husbands, many children and much company—preach it not to them, they cannot believe, and have not time to be saved. But Jesus has said no such thing. Therefore go boldly forward, keep your footing, and cry, Stand back Satan!'

Klambaur. 'Well, then, I must try it once more; but I really thought I could not possibly be saved.' And again she departed with the peace of God she had previously felt. But she afterwards frequently expressed the wish to be permitted to leave her husband, children, innkeeping, and retire with this faith to some desert place, or little room in peace.

'Not so,' said Boos, 'remain where you are, and where God has placed you. The apostles and primitive Christians retained their faith, their love, and inward peace in the midst of the world, and they were men like you and me.' She therefore went on her way boldly and joyfully, and held fast her faith. Herself saved by faith, she sought also to save others; and she really succeeded with her female servant and her daughters, her sister and some of her neighbors. In the year 1814, her husband died; she might then have retired into a little room. 'But now she said, 'I have lived happily in faith for five years, whilst following my occupations; I will therefore not retire from it. My children are still young, I will bring them up as Christians, and God will be a husband to me, and the father of my children.'

She was afterwards not so generally beloved as before; she had many enemies, without knowing why. No Abel without a Cain. To be a Christian, and to be hated without a cause, belong together. Go boldly forward!

For the Register and Observer.

LETTER FROM MR HUNTINGTON.

(*Continued.*)

I wish to vindicate the character of the western people from the aspersions of ill-informed and prejudiced travellers. Much has been said of their immorality and irreligious habits, which is unfair and incorrect. That there are ignorant, depraved and violent men amongst them will not be denied. But these are a few among the well-disposed and enlightened many. Immoral communities there may be. Popular excesses have been committed there; but have we not ignorance, insubordination and vice *here?* Do not immorality and skepticism stalk through our own streets; and and have not popular tumults,—the lawless doings of irresponsible mobs even in the atlantic homes of quiet, order and law, afforded a dangerous precedent to those beyond the mountains, who are wont to look this way for sympathy and example? The vices of which travellers report, are chiefly such as always haunt the thoroughfares of our land, but are in fact mostly confined to such scenes. Let those tourists strike out of the beaten path, visit the interior villages of the west, and see the people at their own homes, and they will report very differently of their morals and religion. It is admitted, indeed, that there is more to offend the observer along the great journey-courses of the west, than upon our eastern routes; and this is simply because the *good* men there have not yet had time to combine their efforts for removing those unsightly moral nuisances; which, however, do not yet penetrate beyond the mere surface of society; and indeed are already yielding to a healthful reform.

Nor is it true that the people of the west are generally living without ecclesiastical organization, and means, (such as they are,) of religious instruction. Perhaps a rather smaller proportion of the *western* population is embodied in churches, than of the *eastern;* but what the west wants is not so much a greater number of organized churches, as greater purity; a better educated, rather than a more numerous, clergy. True, their infant villages are but thinly sown over that vast and beautiful expanse of prairie; nor are they all as yet overlooked by the heaven-pointing spire, or made vocal on the Sabbath with the 'church-going bell;' but is it therefore not to be supposed, that multitudes of the devout there *acceptably* worship the Father, whether in the school-house, the hall of justice, or the church;—though it *be* of the rudest architecture—or whether it be, as in fine weather it often is, under the sublime cope of heaven, sheltered from the sun by the umbrageous forest.

But we hear the objection, that even where churches are established in the west, there is too little of the power of vital godliness; and that the services of the sanctuary are not regularly attended; and therefore, it is argued, we had better give up Western Missions altogether. Very singular reasoning this, for Christians to adopt! We admit, however, that there is every where too little of the power of true religion in the souls of immortal men; and it is greatly to be feared that *western* people and *western* churches are not singular in this respect. It is very doubtful whether the number of communicants be actually smaller in proportion to the numbers composing any congregation, *there* than *here;* or their religious standing lower, or their moral conduct less exemplary. As for regularity in attending public worship, the unfavorable aspect of the afternoon service in some of the cities of the west, may be owing to a too pertinacious adherence to a New England custom, contrary to the general usage both of the west and south, which is, to have but one regular service on the Sabbath, and that in the morning, a custom, that has resulted from the widely scattered situation of the worshippers. In the towns and cities, there are commonly evening, but not afternoon, services. If all churches would fall in with this custom, it is believed there would exist no peculiar ground of complaint, on account of a thin attendance.

But it is urged, by way of weakening the cause of Western Missions, that the feeble parishes of New England have stronger claims upon us for pecuniary aid. So, because there are many of these weak points at home, we are to disregard the strong points of the West! But, would it not be more prudent to throw out our resources the most literally upon those places where the best results would be produced, although they happen to be situated

west of the Alleghanies? Is it not a well-known fact, that it is far more difficult to establish a new church in an old place, where other denominations have become powerful, than in the new and rapidly growing cities of the west, where society is as yet in a forming state? Which would be considered the more prudent and business-like plan,—to divide and subdivide our scanty resources amongst a multitude of inconsiderable villages *here*; or, to concentrate them upon a very few churches *there*; situated in towns or cities of the first importance? Will any person think of denying, that it is of immeasurably greater consequence to establish a strong church at such a point as Chicago, destined to be the Queen city of the remote lake country,—or, at Quincy, on the upper Mississippi, the rapidly flourishing metropolis of middle Illinois,—or, at Burlington, the capital of Iowa Territory—(the first already numbering a population of 5000, and both the latter at least 2000,)—than to lavish the amount of funds upon fifty fragments of societies, in the country towns of New England? If we would establish respectable churches in our western towns, it is highly important to commence as early as other societies in the same places, so as to embody a due proportion of the religious part of the community, and not to be left to take up with that refuse portion which remains, after other churches are formed.

Yours, &c. W. P. H.

For the Register and Observer.

Both by precept and example should the instructor of the young recommend moral truth to their minds. Neither of these, the direct nor the indirect method, is, by itself, sufficient; and both are at his full command. Let his example be of the most faultless correctness, yet it would be inefficient without the assigned reason, the motive that prompts such example. The positive injunction must accompany the exemplary life, that each may exert upon the pupil its perfect, salutary influence. It is not enough that the child observe little that is exceptionable in the external demeanor of his intellectual and moral guide; mere policy, a regard to the support of his personal dignity, habit, conformity to the conventional rules of society might point him to such a course. But all this should be placed in a different, a higher light, before the comprehension of the learner. Instruction in morals should be as direct as in other departments of study. No teacher is satisfied with merely consulting his authors and pursuing with the utmost ardor and application, his researches, mathematical, chemical or philological. Yet he who should so strangely err, might offer the same apology with that adopted by the moral teacher who should never give utterance to a precept or illustration of duty. It would be teaching the science of numbers, of compounds and of language by example; and he might undisturbedly and with great self-satisfaction continue to ruminate on problems and alkalis and syntax. Is it wonderful, then, that the child turns with equal unconcern, and equally devoid of impressions, from the cool and silent pattern of rectitude that is only left in his way?

Let the teacher, then, with conscientious care bring to the heart the rule, the direction. Nor should he leave it there, a bodiless outline. Cases are to be sought out where every rule may be applied in the regulation of moral conduct. Just as in the laboratory he would illustrate the law of affinity, so may he, by well-chosen instances, make clear the operations of that beautiful moral attraction, that sympathetic affinity—Christian love.

Nor will he be forced to look far, or task his imagination long, for cases where his judicious precepts may apply. Every hour in the school-room, every glance at the band engaged in amusement on the play-ground, every casual conversation will suggest the most proper, because the most frequently occurring topics of moral instruction. Every taunt, every shaft of malicious ridicule thrown out in the midst of active sports, may afford the basis of a serious lesson upon generosity, and a just regard to the tender feeling, the *rights* of others. Every act of retaliation may suggest the sublime duty of forgiveness; every tyrannical usurpation of the strong from the weak, the law of honesty, of equality, of high-minded self-respect. Let the teacher, too, by devoting some specific time to such an exercise manifest his own respect for its claims, and his convictions of its perpetual importance.

We have spoken of the inefficiency upon youth, of mere example without a given reason for conduct, and the accompanying precept. Still its value is not to be under-estimated. Indeed, men seem more liable to failure in this than in the other essential. So stern is the control, so trying and constant the discipline which an upright practice exacts, and so easy is mere profession, that they strive to counterbalance their laxity in the former, by a superabundance of the latter. Both, harmoniously united, constitute the perfection of the teacher's character. Sounding, empty profession is worse than valueless; and a silent integrity extends a narrow influence in the limited circle where it moves. The maintenance of a perfect course of practice, such as may be, safely, and in all points, made a model of imitation, the strongest have found no light task. The struggle must be as perpetual as it is vigorous. But if it be imposed on one man with a more sacred obligation than on another, it is on him who has taken upon himself to be to the young a guide and pattern in all that is excellent. Yet is he to count the strife welcome. Many eyes are fixed upon him, and many pleasant hearts are taking their mould from his own. Youth is eminently observing. No slight inconsistency or dereliction will escape its notice. If too, a breach of serene and heavenly temper, if a petulant, angry rebuke is in one place more liable to make its unguarded appearance than in another, perhaps that place is the scene of the teacher's labors. But this is not the only guardianship. The watchfulness is reciprocal. For every stepping aside from the single right line, he is equally amenable with his scholar, and to as high a tribunal. Nor is he at liberty to throw aside the restraint that consistency imposes when he leaves the school-room. The same vigilant sentinels are following him still, measuring the obligations of their own obedience and fidelity, by the self-conformity of *his* whole deportment.

And who would shrink from setting forth a pure example, as from a wearying hardship? who would despise it as beneath his dignity? Who would not rather congratulate himself on the enjoyment of that wholesome discipline which preserves unerringly his own footsteps, while it illuminates the pathway of those who are reaching and struggling upward. Such, if such there be, are unworthy the teacher's sacred office.

All that is noble in perseverance, all that is beautiful and precious and lovely in upright living, all that is happy in self-approbation and valuable in peace of mind, is concentrated in the delightful harmony of moral precept and moral action,—a sinless practice exemplifying a combined and corresponding theory. H.

For the Register and Observer.

TO THE NEW YEAR.

Thou infant year, all hail! with a light heart
I greet thy joyous coming, and would twine
Around thy yet unfolding form a wreath
Of fervent wishes, fresh and pure and bright
That thou may'st bear it to the friends I love,
And tell them, as with lavish hand thou pour'st
The poor and simple tribute of my heart,
Oh tell them that affection's sunny soil
Nurtures its fadeless bloom, and the warm gush
Of tenderness waters its dewy bed.
Fain would I mount upon thy viewless car,
And borne on ether, say to all the world,
'A happy year be this to thee and thine!'
For care doth sit but lightly on my brow,
And hope, before my fancy's eye doth seem
Like a brave bark all gaily trimmed, just launched
In beauty on a calm, unruffled sea.
But ah, thou art a stranger, and methinks
A spirit whispers to my soul, 'beware.'
Yes, 'twas but yestermorn thy voice first breathed
Upon the slumbering earth, thine eye undimmed
Scanned thy new heritage, thy hand unchecked
Grasped thy new kingdom with a princely pride.
So that my trusting heart believes thy word,
And my too willing footstep's passive tread
Enters the untrodden vista of thy path.
And yet I pause, and meditate and sigh!
Perhaps 't were best for me to hasten back,
And seek some well-known guide; at least 't were best
That I retrace my steps and rest awhile,
To gather courage for the mystic march.
Yes, I will wait: perchance some other one
Whose garb is less mysterious, will come
To take me in his winged chariot,
And bear me smoothly on.

But stop! I feel
As if a chain of steel did draw me on.
My foot refuses e'en one backward step.
I move, but yet 'tis onward, onward still;
And if I fly, 'tis o'er the stranger's path.
What can it be? Is there some secret power
That throws around me its enchanting spell?
Come ye kind angels, come and loose the cord;
For evening shadows deepen far and wide,
And ere I reach the goal, that dimly stands,
In the far backward distance like a star
Obscured by misty vapors, 'twill be time
To throw me on my lowly couch and sleep.
What, will ye answer not my call? I see
No pinions waving in the chilly air:
But list! at my heart's portals there 's a call;
And a strange guest is standing there, and knocks,
As it would entrance find. I 'll bid it in.
Ah, 'tis a thought—perchance a welcome one.
I 'll listen to its voice, and trembling catch
Its deep and thrilling tones.

Know'st not, thou soul,
That 't is in vain thy wishes bear thee back
Across the stream on which thy bark has sailed?
Dost thou not know the past recalless is?
That angel's pinions would avail thee not,
To bring to thee the moments that are lost?
Repentant tears may drown their bitterness,
And dark oblivion shades may wrap them round,
But cannot purify, refine, or change.
Then gird thy armor on, and start anew.
Cast every bitter memory in the grave,
Where lies the wreck of the departed year,
And with thine eye more steadfast on the prize,
Press forward with thy might.

The budding year,
Which hope so fondly now doth wreathe with joy,
May scatter thorns amid its brightest flowers,
And mingle sorrow with its sweetest cup.
Perchance 't will lead thee to the couch of death;
To smooth the pillow for the aching head,
To bathe the damp and fevered brow of one
Who ever dear unto thy heart has been,
And whose last sigh seems but the rending rude
Of thine own soul.
And disappointment, with its cruel sting,
May lay a blighting hand on promised bliss,
And leave thee sickening, hopeless, and forlorn.
Perchance that friendship's eye will turn away,
That love's soft tones will lose their melody,
And sorrowing, anguished, reft, thou 'lt wish to die.
Oh then with heart attuned and spirit warm,
Press boldly on, nor weary in the chase.
Make to thyself a friend that shall not fail;
Lay up thy treasures in a better land,
Where thou wilt find them in a lonely hour.
Then if prosperity illume thy path,
'T will shed a heavenly perfume on thy soul,
And every breath will be like Eden's air.
And if affliction's storms rise o'er thy head,
Still will a guiding hand direct thy course,
And bear thee to the haven of repose:
If death its heavy mantle cast on thee,
Thou shalt not fear, for he whom thou hast loved
Will not desert thee in the trying hour
But land thee safe beyond the rolling tide. L. B. T.

For the Register and Observer.

Cambridge, Dec. 4, 1839.

Dear Sir,—For the information of friends at the west, I will give a brief account of my doings, since I arrived in New England. I had intended, when I set out from Illinois, to bring the cause of building churches at Hillsboro' and Quincy directly before some of our wealthy churches here. Upon a visit to Plymouth in September, to report of my late mission, I laid the plan before Dr Kendall's church, who cordially approved of it, and gave me a letter recommending the cause to the Unitarian community, with permission to publish it, if I saw fit. As that church had probably contributed some hundreds of dollars towards Western Missions, I did not ask them to bestow money on this occasion. Mr Moore's society of Duxbury, however, contributed fifty or sixty dollars. Some overtures were made towards taking up contributions in the churches at Taunton, New Bedford, Springfield, and other places; but were not favorably received. Commercial distress, a scarcity of money, was the plea for refusing to undertake to aid us. In the midst of all these discouraging aspects, I was overtaken with the severest affliction I have ever experienced, in the loss of a sister. While still suffering under this infliction, I received a most cheering letter from the pastor of the Unitarian church in Lowell, informing me of the deep interest which his society had taken in the cause of Western Missions; and desiring to know where their contributions already made and hereafter to be made would reach me. This unexpected communication has caused me to hope, that something may yet be done among our churches, in aid of the object which brought me to New England; and I shall linger here a while longer, in hopes of being able to carry back to the west some tokens of the sympathy that Unitarians here *ought* to feel for their weak-handed brethren there. It will be borne in mind, that what has been given by the societies at Lowell and Duxbury, was bestowed for the purpose of building churches at Hillsboro' and Quincy; the contribution made at Lowell being expressly directed to the benefit of Hillsboro'. It is hoped that other churches or individuals will be incited by these generous examples, to contribute what they have to spare, in aid of one or the other of these infant churches. In a former letter, I have intimated that such donations will be gratefully received, however small they may be; and I mentioned the names of Rev. Charles Briggs, of Boston; Charles Gilman, Esq., of Quincy; and John S. Hayward, Esq., of Hillsboro', as those, to whose care such contributions may be directed. W. P. H.

CHRISTIAN REGISTER.

BOSTON, JANUARY 18, 1840.

SPINOZA.

At the request of 'some friends' of this celebrated, though it would seem not very intelligible writer, we insert the long passage, that follows, from Mr Ripley's Reply to Mr Norton. We have no desire but to promote truth on the subject. And our readers, we suppose, will be as pleased to see what can be said on one side as the other. It appears to us exceedingly strange that reflective persons can talk so positively in regard to the Deity. It becomes us to say less and reverence more—to stand in awe and restrain our vain imaginations. How little do we know about the structure and the laws that govern the operations of our own minds? How much less about the being that made them? He knows nothing, who is not deeply conscious of the infinite inadequacy of his knowledge—of his highest conceptions. People speak with more apparent certainty about the nature, purposes and workings of God than they would venture to, as to the formation of the frailest plant, they trample down without noticing. There is hardly a thing in the universe concerning which, we do not discourse with more modesty, than we do about the Author of the universe. Here we are—just entered upon existence, feeble, darkling, perverted, sinful—profoundly ignorant of our own nature, involved in the flitting, fierce, storm-clouds of appetite and passion, beset with mysteries on every side, in the midst of boundless wonders, and talk positively and proudly about the invisible, eternal, infinite Creator. This were ludicrous, did it not appear like impiety. He that humbleth himself shall be exalted. And certainly such pride of opinion is poor evidence of exaltation and cannot beget and nurture true greatness. Let us adore more and cease presumptuous speculation. Let us cultivate fervent gratitude that a few, mild, beneficent rays of light, from the bosom of all surrounding darkness, have fallen upon us—enough to strengthen and console and guide us, safely and peacefully, through these shadowy regions, to that better and brighter country. Newton picked up a few pebbles on the infinite ocean's *shore*. We should suppose the *ocean* is now weighed, measured, fathomed, its drops numbered, that there are those who can ride in triumph on its every wave, yes, hold it in the hollow of their hands. We confess such empiric dogmatism is unspeakably abhorrent to our taste and feelings. Besides by *reasoning* we shall never know God. He that *loveth* knows him. *This knowledge* is to be gained by unfolding and elevating our moral nature. One pure, benevolent, noble emotion can enlighten more than the acutest argument ever devised. There is more deep philosophy in the writings of St. John, than all the big, hard books since made and falsely so called. Some little ones have much better and higher views and ideas in these matters, than many a great one—as he deems himself. These things are more frequently revealed unto babes in this world's wisdom. We would much rather go to a humble disciple of Jesus, than to a haughty one of the schools for instruction. Spinoza, a few years before he was so familiar with the being, powers and operations of God, was learning to count, or the use of his hands and trembling beneath the rod of a pedagogue.

It is time however to give the passage.

You spoke of Spinoza as 'a celebrated atheist,' and asserted that 'to deny his atheism is merely to contend that the word is not to be used in its common and established sense.' This statement I called in question. I described the system of Spinoza, in the briefest manner, as maintaining the existence of God, the Original and Supreme Cause of the Universe, who, possessing the attribute of intelligence, is not to be confounded with material nature.

In your 'Remarks' you observe that 'this system has been talked of by many, who apparently have known little concerning it, and mistaken its character.' You then say that you shall 'endeavor to give a correct account of what alone concerns us at present, or, indeed, is in itself of much interest,—his conception is respecting God.' (p. 11.)

This account, which claims to be 'correct,' (if not exclusively so,) commences with a statement, in your own words, of the principles contained in the first fifteen propositions of the First Part of his Ethics, according to your construction of their sense. As I shall be obliged to subject this account to a rigid analysis, in order to test and exhibit the accuracy, to which it pretends, I will copy such portions of it as demand a special consideration.

'According to Spinoza,' you assert, 'there is but one substance existing. This is possessed of infinite attributes. All the phenomena of what we call the created universe, that is, all finite beings, with their properties, acts, and affections; with their moral qualities, good or bad; with their joys and sufferings, are but modifications of the attributes of this sole substance, or, in other words, of this substance itself. This substance has existed from eternity. It could be produced by no other; for one substance cannot produce another;—creation is impossible.'

The fundamental defect in this part of your account, is the use of the word 'substance,' without an explanation of the technical sense which it always bears in the writings of Spinoza. This is essentially distinct from the meaning attached to it in common discourse. The true signification of this term in the nomenclature of Spinoza is the key to his whole system; and the want of philosophical discrimination which confounds its sense as employed by him, with its sense as employed in popular language, is one of the principal causes, that his conceptions of the Deity have been so often misunderstood. It is the occasion of errors hardly less gross, than would arise from confounding the chemical meaning of the word 'spirit,' with that which it bears in the Epistles of Paul.

The first definition of the term 'substance,' as given by Johnson, is 'being; something existing; something of which we can say that it is.' This expresses, with sufficient accuracy, its common, popular meaning. If used without explanation, it would always be understood in this sense. The most general idea, then, which is attached to the word in ordinary discourse, is 'that which exists.' Thus we speak of a bright substance, a hard substance, a cold substance, to denote existing things, which possess, respectively, the qualities that are predicated of them. We give the name of 'substance' to the matter, which we regard as composing the visible universe. And the idea of matter, is so intimately connected with the idea of substance in the generality of minds not accustomed to philosophical reasoning, that the expression 'immaterial substance' strikes them as a contradiction. Now, if it be stated that, according to a certain system of ontology, one substance only exists, it would be immediately supposed that it admitted the existence of only one thing or object, regarded as constituting the whole of being; and almost every person would infer that by this one substance was meant the material universe. This is the representation which is given by many English writers of the theory of Spinoza. Its correctness is taken for granted by those who have not looked into the subject for themselves. It has been assumed as a point which did not admit of debate; the atheism of Spinoza, grounded on his views of the unity of substance, has long been suggested by the mention of his name; no one, in England or in this country, until recently, has thought of questioning it; and the mere expression of a doubt has been deemed a proof of presumption or eccentricity. The prevailing conception with the partially informed among ourselves, I believe to be, that the one substance which Spinoza considered as God, is the material universe, taken as an unlimited whole, with its infinite variety of phenomena and laws. The sound, and the ordinary signification of the words employed by Spinoza, with the associations which they call forth, undoubtedly favor this supposition; else the misconception could not have prevailed to so wide an extent. But if we penetrate to the sense of his system and confine the meaning of his terms to the definitions which he expressly gives, we shall perceive that nothing can be further from the truth, than the popular traditional opinion concerning its character.

In order, therefore, to obtain a just idea of the meaning of the word 'substance,' as used by Spinoza, we must comprehend the point of view, from which he started in his inquiries. This was the perception of the limited and dependent character of all finite objects. Every thing, with which the senses are conversant, every thing which we are conscious of within ourselves, bears the stamp of frailty and imperfection. The life of man is a vapor; the elements of nature are constantly changing their form; the whole universe is subject to perpetual decay and renovation. Experience makes us acquainted with nothing but transient phenomena; neither we, nor the objects around us contain an inherent ground of existence; our frail and finite being does not present its own explanation; we did not produce ourselves, nor do we depend upon ourselves; we are exposed to innumerable contingencies, over which we have no control; like all things in nature, as soon as born, we begin to die; our appearance in the transitory forms of space and time was not at our own bidding; our departure will not be at our own choice.

But this is not all. The results of experience do not exhaust the knowledge of man. He possesses the attribute of reason, which puts him in possession of certain and absolute truth. The inward eye reveals to him an Infinite Being, as the outward eye reveals the finite phenomena of sense. Beyond the changing and dependent existences in time and space, there is an Immutable and Uncaused One, of whom every thing which appears, within the sphere of experience, is an obscure and imperfect manifestation. The worlds, both of matter and of mind, the phenomena both of extension and of thought, are the faint reflections of the Eternal Essence. They correspond to attributes in him which express a portion of the Infinite Perfections of his nature. This Eternal Being, of whose existence we are made certain by the necessity of our reason, and on whom all finite being depends; the Infinite Cause, which contains the grounds of its existence, within itself; the Unconditional Reality, which would be, were the universe destroyed, and without which the universe could not exist, or be conceived of, is the God of Spinoza. The term 'substance' is applied to this Being, to express his substantial, absolute, independent existence. The term 'mode' is applied to all finite beings, to express their phenomenal, relative, dependent existence, considered as manifestations of the attributes of the Divine Essence. This use of language is not in accordance with its ordinary use. Unless we are capable of laying aside the impressions, which familiar terms produce in our minds, and looking alone at the technical sense in which they are employed, we shall inevitably be led astray. If we construe the peculiar phraseology of Spinoza, in which he labors to express the most sublime, and at the same time, the most abstract conceptions which the human mind can form, into the common language of the market, or even of the schools, we shall not obtain the most distant conception of his lofty reasonings on the universe and on God. The signification of the word 'substance,' however, as used by Spinoza, is perfectly plain and easy to be understood! When once apprehended, if distinctly kept in view, it can occasion no difficulty. He adopts the highest meaning attached to it in the philosophy of Descartes, of which he was the pupil; and limits himself to that meaning. 'By substance,' says Descartes 'we can understand only the thing which exists in such a manner, that it needs no other thing for its existence.' 'To speak properly, God only is such a being. No created being can exist a single moment without being sustained and preserved by his power. And therefore the word substance cannot be applied to God and to creatures in the same sense.'

It appears, then, from what I have now said, that the word 'substance,' in the language of Spinoza, means the Self-Existent, Independent Being, that possesses infinite attributes, the ground and the cause of all finite existence; that the Infinite Being is called 'substance' to express his self-existence and independence; while the word 'mode' is applied to every thing relative and dependent, considered as an antithesis, to the Infinite, Self-Existent and Necessary Cause.

This statement may be verified by referring to the following passages.

'I understand by *substance* that which is in itself and is conceived of by means of itself; that is, that of which a conception may be formed without the conception of any other thing.'

'I understand by *mode* the affections of substance, or that which is in another, by means of which also it is conceived.'

'*Substance* is prior by nature to its affections.'

'Two or more substances of the same nature or attribute cannot exist in the nature of things.'

'One substance cannot be produced by another substance.'

A word of explanation may be required here. The reasoning of Spinoza goes to prove not that the infinite, self-existent being cannot produce finite and dependent beings; for this he presently shows is not only possible, but necessary; but that the infinite, self-existent being does not and cannot derive his existence from another previous infinite and self-existent being; or in other words, the purpose of the argument is to demonstrate the absolute unity of God,—a principle to which great importance is attached in his system. This is evident from the next two propositions.

'It belongs to the nature of substance to exist.'

'DEMONSTR. Substance cannot be produced by any thing else. It is therefore self-caused; that is, its essence necessarily involves existence, or it pertains to its nature to exist.'

'Every substance is necessarily infinite.'

'God, or the substance' (self-existent being) 'consisting of infinite attributes, each one of which expresses the eternal and infinite essence, necessarily exists.'

'Besides God, no substance' (no self-existent being) 'can exist or can be conceived of.'

'Hence it follows most clearly that God is one alone, that is, in the nature of things, there is only one substance' (one self-existent being) 'and 'that one absolutely infinite.'

'It follows, secondly, that all things of which extension and thought can be predicated, are either attributes of God, or affections of his attributes.'

By an attribute of God, Spinoza understands, any thing which expresses the eternal essence of God, and by the affection or mode of an attribute, that which depends upon the attribute, for its existence and conception. Thought and extension, therefore, or mind and matter, are both manifestations of the eternal essence of God; the reflection of the invisible, infinite nature.

'Whatever is, is in God, and without God, nothing can be or can be conceived of.'

'God is the efficient cause of every thing which can fall under the infinite intelligence.'

'God is a cause by himself, and not by contingence.'

'God is the absolutely first cause.'

'There is no cause, intrinsic or extrinsic, which can excite God to action, except the perfection of his own nature.'

'God alone is a free cause. For God alone exists from the sole necessity of his nature and acts from the sole necessity of his nature.'

'The essence of things produced by God does not involve existence.'

'Hence it follows that God is not only the cause that things may begin to exist, but also that they may continue in existence.'

From these quotations, it is evident, in what sense Spinoza uses the word 'substance;' and that so far from implying that God does not produce finite objects, 'that creation is impossible,' he places this idea at the foundation of his system. With many wise metaphysicians of ancient and modern times, he does not understand by creation the production of 'something out of nothing;' but the production of the universe, from the infinite fulness of God.

PRESBYTERIAN CENTENARY FUND.—We referred recently to this proposed fund. The Presbyterian states that up to this time the contributions, in the twenty eight churches heard from, amount to $27,669.

THE STAR OF BETHLEHEM.

This is the title of an excellent discourse delivered in Nashua, on the evening of December, 24th, (Christmas Eve,) by Rev. Samuel Osgood, the Pastor of the Congregational Church in that place. We take pleasure in selecting the following extracts, in which the '*present blessings*' of *civilization, knowledge, domestic enjoyment, social order*, and *religious privileges* are very justly and beautifully exhibited.

'But let us not, while rejoicing in visions of future triumphs of Christian principles, and speaking of the great tendencies of civilization,—let us not forget our present blessings. Compare, brethren, our present condition with that of the most favored people before Christ. Eighteen centuries since, this region, now held by a happy population, was a wilderness, probably untrodden even by the savage. The winter winds howled through forests that had never resounded with woodman's axe, and never been vocal with the hymn of praise. Now compare our state of civilization with the proudest civilization of that early day in the most favored lands. I will not ask you to compare the learned men of our day with the sages of antiquity; I will not point you to our universities, and show that lessons of science are there taught far beyond the dream of ancient philosophy. I will not direct you to the wonderful discoveries of modern art, and to the triumphs of man over the elements of nature, and contrast these with the arts of antiquity. I will compare the plain substantial citizen of our New England with the most privileged of Heathen minds. The plain homes of New England are favored beyond Roman palaces or Greek academies.

How quiet our home! No wars disturb it. No tyrannical laws intrude upon its freedom. No oppressive rulers can invade its privacy. Every household is a fortress, more impregnable than the mightiest feudal castle. Just laws guard it with more efficacy than battlement or ditch,—public sentiment defends it with a power mightier than standing armies. How peaceful our homes. Whence their peace but from the Prince of Peace?

What plenty in our homes! The comforts of life, and some of the luxuries, are within the reach of every industrious individual. Enter the house of any unpretending citizen, and you will see there not only the gifts of our own harvests, but stores from almost every quarter of the globe. Whence this plenty, but from the industry of a people, trained in Christian sobriety,—whence this interchange of the products of various climes, but from the peaceful intercourse of nations, civilized by Christian influences, and now interchanging mutual blessings, instead of blows and javelins?

What means of information in our homes! Many a day laborer has a better library than the sages of antiquity. For a trifle, he may have by his fireside tidings of his own country, and from foreign lands. His children bring with them more learning from the Common School, than would have constituted the wisdom of a philosopher in olden times. What means of intelligence in our homes, and whence comes it? The light of our homes is light from Christianity. The Star of Bethlehem, that guided our fathers to their New England home, led them to value knowledge, and provide the means for its general diffusion.

What religious privileges in our homes! Their sanctity is a gift of religion. Their purity is a boon of that Gospel which has ordained, that the domestic bond should be inviolable, and the young should be brought up by their parents in the nurture and admonition of the Lord. Families, guided by kindly affection, give thanks to your religion,—the religion of universal love. Homes, blessed by faith deep and fervent, bless the Son of Man for having raised your humble fireside into a temple of the Eternal One.

Let us rejoice, then, in our home. All ages have brought to it their lessons. 'All climes give it their treasures. Freedom beyond the hope of ancient patriot is laid in its very foundations,—morals purer than teaching of loftiest philosopher, faith brighter than hope of Heathen devotee are contained in a book, that is in every dwelling worthy the name of home. There is the Constitution of our country; there too is the Word of our God. The Bible and the Constitution! The law of liberty and the law of love;—the charter of political happiness, the pledge of life that is eternal, the guide to true peace, both temporal and spiritual. In both these blessings we may own the influence of Christ's mission. The progress of Christian love has ever been the way to light and liberty. To Christ we owe the blessings of our homes.

Let other lands and ages boast their honors. Let the Egytian point to his Pyramids,—the Persian to his temple of the Sun,—the Greek to the splendors of Corinth or Athens,—the Roman to his seven-hilled queen of the world,—let that world boast its seven wonders. As for us, give us our New England homes, and we will not envy them. Hail to our New England homes, and hail to that guiding-star that brought our fathers to these shores, and shone into their dwellings and those of their children. With the laws of my country inviolate before me, my home is a castle, which no man can harm. With the Gospel of my Savior, my home is a shrine, where the Most High is known and revered, and happy aspirations rise up towards brighter worlds.'

CHRISTIAN EXAMINER FOR JANUARY.

Article IV. *Conclusion of the Liverpool Controversy.*

The impression left on reading it, is that we have got beyond our English friends in some things. The truth here has passed through some beggarly elements, in which it is there yet involved. A controversy on some subjects here introduced, would be stale and unprofitable in this community. We have finished our conflicts, in the desert and wilderness. The grosser errors are fast sinking into the impotence and disregard they so richly merit. We can even catch glimpses of bright streams, flowing through peaceful lands of promise. The star in the east, glows with a deep, divine lustre, and tells of the blessed morn that is about to dawn. Holy, beneficent angels, are seen, preparing to descend on earth, from the bright clouds that are lying splendidly about its horizon. But let us not deceive ourselves. Our work is not yet done. There is much error yet to vanquish—many hard conflicts to go through. Perhaps the most difficult portion of our calling is yet to be accomplished. Retribution, the moral nature and capacities of man; Regeneration, the influences and helps of the holy spirit—these are among the great and important subjects, that we have hardly yet entered upon.

We give a passage relating to the Trinity. The orthodox theologian thinks he has done enough, when he points the Catholic to the age in which his revered doctrine or rite took its rise. And so he has done enough. Whatever in opinion or practice cannot be traced back to Christ or his Apostles, of course, cannot be an essential portion of Christianity, and is not entitled to the least authority. But we can and do turn their weapons against themselves. We follow *their* doctrines to their origin. We descend the black, boisterous, bloody stream of Calvinism till we find its source—far enough from Calvary and the glorious company. Not a tear from Jesus ever mingled with its turbid waters. Neither Paul nor John ever dipped so much as the tips of their fingers in them. They burst forth after the simple truth had been corrupted through philosophy and vain deceit—after thick darkness had spread over the people, and fierce storms of barbarism had poured from their northern magazines. The song of salvation was lost in the shout of invading multitudes. Violence was in the habitations and triumphed in the bosoms of men. Every tender, generous and manganimous sentiment had departed from earth—apparently as far as such a thing is possible. The sun of righteousness was beset and begirt with thick clouds. And what few rays did struggle down, were transmitted through so ungenial a medium that their proper effect was destroyed. At such a time, from the bosom of this fomenting mass of ignorance, superstition and passion, arose the conceptions, now called Calvinism, and they are worthy of their parentage. And it must be forced upon *us*, must it? We must continue to drag about its rusty, iron chains, and find such peace as we can, under its passion-stirred wings? Must we? No. Nor will we suffer it to be imposed on our weaker brethren. We will sound the trumpet, long and loud as with the breath of heaven. We will, the grace of God assisting, invest Christianity again with its native mildness, tenderness, beauty, serenity, greatness. We have dedicated ourselves to the work and we will effect it. Jesus shall ascend his throne—his kingdom shall come. It is a glorious enterprise. Why are we not more alive to its demands? Every moral and intellectual energy within us ought to awake and thrill with the thought.

In regard to the Trinity, there is not a single passage, that we are aware of, brought forward in its support that is not refuted either by its own expressions or by the immediate context.

The passage we quote, says nothing, we believe, that does not admit of historical demonstration.

The Discourse, by Rev. J. H. Thom, is entitled, 'The Unscriptural Origin and Ecclesiastical History of the Doctrine of the Trinity.' John xiv. 10. Error must be traced to its source to be removed. The strong current of the river bears down all that opposes it; when traced back to the mountain stream, it may be turned aside. If the Doctrine of the Trinity can be proved to be an Ecclesiastical fabrication, its Scriptural Origin is disproved. It may be fully proved that the Jewish Christians never did acknowledge the Deity of Christ. Mr Thom then traces the Christian Trinity to the Gentile Philosophy, in its triflings with the Platonizing Jews of Alexandria. By slow and successive steps, the early fancy of speculation acquired its present Orthodox form, as the fundamental doctrine of Christianity. If it had been revealed, it would have been perfect at once; but it took thirteen centuries to invest the doctrine of the Trinity with its present form. A most ingenious and admirable divison is furnished for the Discourse, in the three Creeds of the Church of England, which become more and more Unitarian, according to their respective ages. The first is Unitarian; the second asserts the Deity of Christ, but says nothing of the Deity of the Holy Spirit; the third is Trinitarian. Evidence is adduced that, for the first three hundred years, the Christian writers asserted the Inferiority of Jesus to God, and that it was not till after the year 140, that anything like a derived divinty was ascribed to him. The conflicting opinions, relative to the nature of the Son, called together the Nicene Council, A. D. 325,—when the Creed was drawn up which ascribes to him a *derived* Deity; but still without any mention of the Deity or personality of the Holy Spirit. This last addition was made by the Council of Constantinople, in 381. From the year 506 to the year 800, those disputes were in agitation, which related to the mystical union of the two Natures in Christ. The result was the Creed called that of Athanasius. Waddington's judgment against this Creed is quoted at length. So much for Ecclesiastical History. As to the Scriptures, it is conceded by all, that God is revealed to be One, we ask now for one single passage, in which it is asserted that this Unity consists of a Trinity of Persons. There is no direct evidence of the dogma. Inferential reasoning is all that is pretended for it; but even the strongest passages, from which this infereuce is drawn, will not support it, but disprove it. On the other side, the dogma is denied by express and plain declarations of Scripture. Christ frequently makes assertions which are utterly inconsitent with the idea of his Deity. As to the device of two Natures which sets aside these last arguments, metaphysics and subtility, not revelation and Scripture, are the authors of it. Ecclesiastical History has recorded the rise of the Doctrine of the Trinity,—it will yet record its decline and fall.

We give the abstract of another discourse by Rev. H. Giles, on the nature of man. We sometimes think that if our orthodox friends, would more definitely explain their views, and give up a few over strong expressions, we should not so much differ in regard to this subject. They cannot mean *literally* that our nature is *totally* depraved, that it contains nothing but what is bad. Our natural susceptibilities of affection, gratitude and reverence are certainly of some worth. Though it may be that *naturally* they are very imperfect, mixed with many earthly particles, and cannot arrive at a high state of purity and disinterestedness, without the help of divine influences. But here the question arises, what is meant by the term natural? To us the communication from God of aid and energy to the human soul, his offspring, appears as natural as the inspiration of air, or the all pervading and penetrating power of gravitation, or the fall of dews and refreshing influences on the fainting flowers. Through every iota of goodness within us, we are brought into immediate contact and communion with God, its Father and nourisher. Moral life, we suppose, could no more be preserved in the mind, without such communications, than animal life could be maintained without food. The soul that has not an immediate connexion with God, is dead. It has committed that unpardonable sin against the Holy Spirit, which can never be forgiven.

The Calvinist cannot deny there are some natural germs of goodness in our nature. Though he may affirm that the plants that spring from them are feeble and sickly, thus giving evidence of a thin and ungenial soil.

Our nature may be depraved, i. e., degenerated. It has fallen from its first estate. It only however *commenced* with our first parents. Its balance and harmony are destroyed. It is sick, perverted and inflamed. The flesh has gained upon the spirit. Animalism has the ascendancy. The nobler and diviner tendencies, want strength. We must be born again, recreated, regenerated. The records of history, sufficiently demonstrate the truth of what we say. Can any one read them and believe that the actor in its appalling scenes, was such as God made him? Our nature is endowed with all the tendencies, energies and faculties necessary to the accomplishment of its destiny and the attainment of its true blessedness. But their just dependence, relation, and relative force are lost. It was formed in the image of God. But this image is sadly defaced and distorted. It is deeply scarred and stained. It has been transmitted through long ages of violence and barbarism. The mark of the beast and barbarian is upon it. Moral qualities are

propagated. No one, who has carefully read and observed, can doubt this proposition. A child of English parents, educated within the walls of China, would undoubtedly give striking evidences of its origin.

Consider for a moment the religious sentiment. It has much strength but little steadiness. It is blind, impulsive, intermittent. How easily does it run into all kinds of excess, extravagance and fanaticism? What infinite mischief has it done in the world? It acts unnaturally, fitfully, violently. It seems hardly to be a native and essential attribute of humanity. It disturbs, frenzies and convulses. It gives constant demonstration that it lives and has its being in an ungenial element—that the constitution in which it resides and is a portion of, is sickly and deranged. We are depraved—fallen. And this idea has been strong in all ages and among all people. Does the Calvinist contend for any thing more? We think not much—if he would define what he means. Christ came to assist us in recovering what is lost—to seek and to save it. Christianity is designed to recover, redeem, regenerate us—to help us cast off that carnality, which has got possession of our nature, and to regain that spirituality, which can discern, feel and appreciate spiritual things. The most ample assistance is proffered us. Fire and energy will descend from heaven to aid us. Angels will come and strengthen us. When the spirit girds itself for a good fight, with the powers of evil, the holy spirit comes down, with its victorious armor and enables it to come off more than conqueror. Power leaps from the skies to its rescue. While we are a great way off God will meet us. The first emotion of repentance, the first sigh after release and freedom will cause him to bow the heavens. Can Christianity be understood, without viewing it as a combination of means and influences to recover us from the moral degradation into which we are all sunk. The process of regeneration is going on. The race is improving. Humanity is rising to a higher condition. The Son of Man *is* coming in his glory. And it is this fact, making vague but vivid impressions on the feelings of multitudes, that give rise to those bright anticipations of a Millenium. Better times are coming—though many centuries must pass, before the atonement is complete, before humanity is one and walks familiarly with its God. We have only hinted at a great subject, the thorough discussion of which cannot much longer be deferred.

The Author elucidates two extreme and false opinions of human nature; first, that the image of God is wholly lost in man, and second, the unreasonable expectation of seeking either a Utopian perfection, or a Calvinistic depravity, in any individual. Then he adduces some of those essential elements in human nature, which properly entitle it to be considered still in the image of God. We may put out of controversy the intellect and the taste, for these are undeniable spiritual elements. Bishop Butler is quoted in proof of the assertion, that sin is not natural, but unnatural. Two eternal moral elements we may recognize in human nature, under all its forms; sympathy and conscience, the feeling of a common nature, and the sense of right and wrong. The first appears in family affections, in the home, whether it be scooped under the snow, or beneath a tent, in the love of country, the love even of an enemy under suffering, in the charities extended to the afflicted, the orphan, and the prisoner. Even the misanthrope and the anchorite bear witness to the same moral element. The sense of right and wrong, likewise, is an essential moral characteristic of man, which bears the impress of his divine likeness. Its conclusions are often apparently contradictory, but its obligation is unvarying. The sense of duty is universal. Even crime is its witness; the power of doing evil attests the capacity of doing right. It is this sense of duty which unites us to our species and gives us confidence in man,—and as it declares to us a God, so it has a tendency to raise us to him. Why, in conclusion, should we degrade ourselves? Certainly this is not humility; it is a concession to an unworthy theology. Why should we exalt the capacities of human nature? It is that we may do proper homage to our Maker, God; but it teaches us to hope for and to honor man.

We give the abstract, as we find it in the article, of a sermon by Rev. H. Giles on future Retribution. Would it not be well to give our people some more definite notions on this subject? We respectfully make the suggestion to our brethren. We may be mistaken—but we have sometimes thought, the apprehensions of our people were too uncertain and vague to act with much force as motives. It is simple, precise ideas that affect, control and direct the feelings, impulses and passions of men. Loose, half formed, misty notions are inefficient. And people demand and will have something approaching positiveness—hence the prevalence of Universalism. It presents a definite, comprehensible idea to the mind. Let the truth be preached and promulgated, and Universalism, in its present form, would at once subside. But this is what we are not yet prepared to do. We have not arrived at any definite conceptions. We must thoroughly investigate the matter. We owe it to ourselves and the community. It would give a fresh and powerful impulse to our cause. It would excite and send abroad an interest that is needed. The sources, nature and results of Retribution must be deeply studied. It must be studied in its connexion with the attributes of God, in whom is our being. If we are not greatly deceived, a doctrine or a conception would be the result that, through reason and conscience, would strongly seize and impress *all* minds—more efficient, more powerful than any yet ever promulgated—more penetrating and controlling in its influence, than the fiercest and the most interminable hell, ever supposed to be kindled up by the red, wrathful hand of the Almighty. We have not read Mr Dewey's sermon on the subject. We need not say we expect much from it. Will not our brethren consider the matter?

Jonah iv. 9-11. It states the general essential views of Unitarians on the subject, and examines the arguments adduced in support of the doctrine of endless torture. We are accused of making light of sin. Far from it; we insist that sin is a dark and foul stain upon the soul,—but it is individually acquired, not inherited. Sin is an evil, it is punishable, it leaves injurious consequences which may be eternal. It cannot be washed out by any sacrifice or expiation,—only by individual sorrow, resistance, and amendment, can its subject be redeemed. Thus far, we agree with the Calvinist in the evil and ruin of sin. The tenet of eternal torture has been gradually softening down since it reached its perfection in a barbarous age. The words supposed to express unlimited duration will not support the tenet; they are confessedly variable in their signification. But there are many Scriptures at utter variance with the tenet. God is good, not malignant,—a restorer, not a destroyer; he prefers mercy to sacrifice. The end and glory of the redemption by Jesus, is the ultimate happiness and virtue of mankind. Future punishment will, like present pain, have a tendency to correct. But eternal pain is a figment; it would either wear out itself, or its subject. The doctrine, too, has no moral effect, or but a bad one. It is idle, likewise, to assert that sin is an infinite offence. On the principles of Calvinism, this assertion becomes doubly absurd; for Calvinism describes man as a powerless and contemptible creature. Man is not an infinite, nor an incorrigible offender. Happy experience is our proof. Then the doctrine of eternal perdition is inconsistent with the moral omnipotence of God. God must be either infinitely malignant, or infinitely benevolent. If he be the latter, he has the motive, as well as the power to redeem his children. Yet Calvinism would vindicate the Glory of God by Hell Torments, as if necessary to attest his justice. The doctrine of eternal torment is manifestly opposed to God's justice. So is it to his wisdom; for it is unwise to create, merely to destroy. And how shall we show forth the bliss of the few that are saved, while they are witnesses to the agony of those with whom they walked in friendship on earth. God wills not that any should perish. What unmeasured bliss is borne by this sweet promise to desolate, sinning, and struggling men.

ORDINATION.

Rev. Curtis Cutler, recently of Gardner, Mass. has received and accepted a unanimous invitation to become the Pastor of the Unitarian Congregational Society in Peterboro', N. H., as Colleague with the Rev. Dr. Abbot. Wednesday, 29th instant, is appointed for his Installation. Sermon on the occasion by Rev. Mr. Robbins of this city.

We understand that Mr George E. Ellis of this city, has received an invitation to become the pastor of the Unitarian Congregational Society in Charlestown, as successor of Rev. Dr. walker.

RELIGIOUS INTELLIGENCE.

AMERICAN TRACT SOCIETY.—This society, which has been some time in operation, determined last April that an effort should be made to raise $40,000 during the year ending April next, to supply tracts for foreign distribution. A less sum than this, it was believed, would not suffice to supply the pressing wants of establishments now in successful operation. It has been recently stated that of the proposed sum, only about $5,800 had as yet been contributed for this purpose, and that the general funds of the society were deficient about $16,000.

By the statements recently called forth for the purpose of increasing the contributions, it appears that the Society's grants are extended to 23 foreign mission printing establishments, having 54 presses and five type-foundries. These issued last year, 55,000,000 pages of tracts. The society and the various institutions aided by it, print and circulate tracts, in at least eighty four different languages and dialects.

FOREIGN EVANGELICAL SOCIETY.—We gave last week a brief outline of the formation and objects of this society, and proposed to continue an abstract of the remarks of the agent in his series of essays. This is done, that our readers may become acquainted with the sentiments and views entertained on the subject by the class of Christians who constitute the society, as well as with the facts which they have embodied.

In his second essay the agent speaks of the discouragements attending the enterprise of evangelizing the 'Catholicism,' and 'lifeless Protestantism' of Europe.

Of Germany he says,—'the high places are, to a great extent, occupied by the powerful enemies of the kingdom of the Messiah;'—of Holland, that she is 'endeavoring to crush the rising spirit of piety;'—of Sweden and Denmark that we are so ignorant of them that we naturally think 'that a community of religious views and feelings is as likely to occur, as an approximation of our languages.'

As to the revival of religion in the Greek Church of Russia, the discouragements are not so great, since the priests are less opposed to the Bible than those of the Romish Church; and being more linked to society than the latter they take a more lively interest in the welfare of their people. Yet to those 'who do not regard the promises of God,' the hope of really evangelizing Russia, appears chimerical.'

He continues;—

'But to dwell no longer on the outposts; we come to the citadels, France, Italy, Austria. Out of the 35,000,000 inhabitants of the first, only 1,500,000 are nominally Protestant. Of these, far the greater part are like our own nominal Christians, indifferent. And the majority of those that are interested in religion, sit beneath the preaching of men who deny or omit the fundamental doctrines of Christianity. Of the Papists nominally, no one can say what portion are sheer sceptics; but we are assured that a large majority are in one sense indifferent to all religion, while the rest are blindly attached to that delusive system. The priesthood has been cast down and cast out; but it lives, and struggles now for the recovery of its lost dominion. Italy is the living type of the Papacy; and Austria is the most faithful of all the children which mother church has borne. That these countries should become evangelical to the same extent as England and the United States, seems impossible. And yet we must remember, that it is not a question of absolute possibility; but one which simply concerns the Divine will and purpose.'

'After speaking of the state of the religious world, and the moral agitation and revolution which are the 'signs of the times,' he says:—

We cannot be mistaken in the general anticipation of great and beneficial changes in the religious condition of countries now enshrouded in Papal darkness, or deadened by the frosts of nominal Protestantism, when we deduce these expectations from facts like the following:—

The facts here referred to are summed up in this general expression which he uses,—

'The church is awaking,'—the evidence of which he finds in its activity and effort, its devotion to prayer, and the increasing readiness of its members to consecrate themselves to the work of missions.'

THEOLOGICAL SCHOOL IN GENEVA.—There are two Theological Schools at Geneva. One in the Old School over which Calvin once presided. This is now Unitarian. The other has been recently established and is called the 'Evangelical Theological School.' A correspondent of the New York Observer writes from Switzerland respecting it. From this letter, we learn that the number of students in this School, including the preparatory department, is thirty six. Ten of these have recently joined the school, of whom four are from France, one from Belgium, one from Holland, one from Canada, where he had formerly preached, and one from the valleys of Piedmont. Among the new pupils is a former priest of the Romish Church. He had been ten years in the ministry in Belgium, and left his parish with the most honorable testimonials from the magistrates of the Commune.

The school of which we are speaking is poor. It professes to 'live by faith.' Its whole support is from the occasional contributions of the charitable.

The correspondent here referred to, speaks of the other religious establishments and Theological schools of that region. What he says will show, as might be expected, that he has a strong bias for Calvinism.

At Montauban he says—two of the professors are opposed to the Gospel.' 'At Strasburgh, and in the Old Faculty of Geneva, all are Unitarians or Rationalists.

Referring to the Old schools with their strong support, and to the new school dependent on occasional contributions for its existence, the correspondent concludes with the following remark.

'It remains then to be seen whether a Roman Crtholic government, or a Protestant government which supports Unitarian doctrine, will do more than evangelical Christians relying on such aid, for the free and faithful inculcation of pure and eternal truth.'

MISSIONARIES TO PALESTINE.—The New York Observer of the 11th instant, says:—

'On the 20th inst., we learn the bark Emma Isidora will leave Boston for Smyrna, having on board the Rev. George B. Whiting and wife, missionaries to Jerusalem, and Messrs. Wolcott, Keyes, and Thompson, with their wives. We are happy to learn that Mrs Whiting, on account of whose health Mr W. returned to this country, has in a good degree recovered.'

CHRISTIANITY IN CHINA.—We learn from the Journal of Commerce, that letters have been received from the American Missionaries at Canton, which state 'that Lin, the high commissioner, has made inquiries respecting the religion and customs of the Europeans and Americans, more thorough and more intelligent than have ever been made by any Chinese before; and that he has in his employment four men who can speak English, one of whom spent two years in the Missionary school at Cornwall, Ct. and another is son of Leang-a-Fa, a Chinese convert to Christianity, who for some years has been very zealous and bold in distributing tracts and making other efforts to benefit his countrymen.'

From another source we learn, that the greatest difficulty to be encountered by Christian missionaries in China arises from the unprincipled conduct of the British traders, in forcing their opium upon the people of that country in opposition to the known wishes and laws of the government. The respectable Chinese cannot reconcile such conduct with the benevolence which they know must belong to a true religion. When they learn that the supporters of the missionaries hold the smugglers of opium in abhorrence they may be disposed to listen to their counsels.—*N. Y. Obs.*

TEMPERANCE CAUSE IN NEW YORK.—The Semi-Annual Report of the New York city Temperance Society furnishes some interesting facts respecting the progress of temperance measures in that State.

In reference to the proposed plan of remodeling the laws, the report says:—

'After mature deliberation upon the subject, they arrived at the conclusion that the best method of correcting the evils of the present system, would be to modify the laws, so as to refer the granting or refusal of licences, directly to the decision of the people in their primary assemblies. These views being published and extensively circulated, they were gratified to find, were generally acceptable to the inhabitants of this city, sustained by the most respectable public journals, and encouragingly responded to by many leading minds in the interior of the State.

There appears to be a difference of views between the leaders of the State Temperance Society, and those of the city Society. When the plan of the latter society, of referring the subject to the people, was apparently near its consummation, the former came forward and issued a petition for the signature of the citizens, requiring a general law which should prohibit the sale of all intoxicating drinks, in quantities less than the laws of the United States would allow, and be enforced by such penalties as should legislate them out of the State.

In reference to this plan of the State Society, the city Society's report says:

'Strange as it may appear, not a fact or an argument was adduced to show, that so sweeping a law would probably be enacted, or if enacted be enforced by the civil authority and carried out by the people.

They considered this measure so exclusive, that it would not only be likely to defeat itself, but also to 'hinder all other practicable action for the correction of the great evil.'

Among the topics of remark in this report, is one which is called the 'milk question,' by which is meant the discovery and exposure of the practice which has prevailed extensively in New York city, of selling milk from cows fed almost entirely from slops from distilleries. Such feed greatly increases the quantity of milk, but it is of a very injurious quality, producing effects upon the health, particularly of the young, like that of intoxicating drinks, and destroying life, as is believed, among the young, to an appalling extent.

The public mind has been aroused to the subject, by the society, and something has already been done to check the practice and to increase the introduction of pure milk.

Another topic of remark in the report is the manufacture of 'fictitious wines.' The cheapness of the imported article has rendered the manufacture a less profitable business, and it has of course greatly decreased. But the abundant supply and cheapness of domestic liquor is considered the leading cause of the great extent of intemperance.

The efforts of this society are believed to have been highly beneficial on the population concentrated at Fort Wood, on Bedlow Island, in New York harbor. This is a rendezvous for recruits for the army. It usually contains about 200 men, who are here disciplined for the army, and sent away to join the service in monthly squadrons, amounting to about 1,500 a year. Many of the recruits are from the city, and previously to enlistment had blighted their prospects by intemperance. The distribution of tracts, and other temperance efforts have, apparently produced many reformations, and a general improvement in the character of the recruits.

Since 1835 this Society has distributed 43 millions of duodecimo pages of temperance tracts, all inculcating the doctrine of total abstinence.

In accounting for the slow progress of reform the report thus refers to the difficulties they have to struggle with in a great city.

Great cities are proverbially the hot beds of vice. They are common sewers which naturally attract to themselves from every quarter, elements of like nature. Besides, one third of the inhabitants are foreigners, and the greater part of these, the very refuse of European population. It is this class which most frequently and publicly offend against the rules of sobriety and decency, and which keep and frequent the low liquor shops that infest the city.

The following statement of the report is highly encouraging:—

'Since the society commenced its labors in 1829, the number of licensed liquor stores exhibits a decrease compared with the population, of 75 per cent. In keeping with this fact, is the diminution in the manufacture of domestic, and also in the importation of distilled liquors. To go no further back than to 1838, there were that year in operation in this city and vicinity 17 large grain distilleries; now there are but 9. According to the Inspector General's report in 1837, 32,680,000 gallons of first proof domestic spirit, were inspected in this city; and in 1838, (the latest returns recieved) but 18,049,000 gallons less than in the preceding year. And in the importation of distilled liquor into the port of New York the past year, there was also a decrease of 25 per cent.

INTELLIGENCE.

Election of Chaplain in Congress.—The following reference to the election of a Chaplain in the House of Representatives was prepared for last week, but omitted for want of room.

On Friday 27th ult a singular debate arose in the House of Representatives, on a motion made to the request of Mr. Lewis of Alabama, to reconsider the resolution of the day before to elect a Chaplain. The following account of the debate is from the Washington Correspondent of the New-York Observer.

Mr Cooper, of Georgia, a new member, advocated the reconsideration, not as an unbeliever in religion or in the propriety of devotional exercises, but because a legislative hall was not the place, nor the opening of the session of a legislative body the time for such exercises; because prayers were attended either irreverently or not at all; ministers electioneered for the place, and the political opinions of a candidate were urged by his friends in favor of his election. There was no authority in the Constitution for such an application of the public money, and in fact it led to the union of Church and State.

Mr Wise, with a solemnity of intonation and a decision of manner, indicative of the earnest sincerity he felt in the matter, protested against the reconsideration. He declared his belief in the connection between the destiny of nations and an overruling Providence, and contended for an open, official act of national acknowledgement of the existence and superintending care of the Ruler of the world. He adverted to the example set by the first Congress in the earliest and purest days of the republic. It was not, he said, a union of church and state, but only the union of religion with free government. He was of a different opinion from the gentleman from Georgia as to the effect of morning prayers on the minds of members that attended them. Their influence was to assuage the bitterness of party feeling, and to soften the asperity of political strife. He expressed his belief that one hypocrite at least had occupied the station, but warmly eulogised the humility and piety of several of the former chaplains of the House. Other gentlemen joined in the debate, viz: Mr Nisbet, of Georgia, who coincided with Mr Wise, and Messrs. Slade, Crabb, Craig, and Garland, of Louisiana, some *for*, some *against*. Mr Hopkins, of Virginia, moved the previous question, which was ordered, and there appeared 12 for reconsideration, and 168 against it. So the opinion of the House is very decided in favor of acknowledging the supremacy of Almighty God, and the fact of his superintending Providence over the affairs of men. Every attempt made to abolish morning prayer in Congress, and preaching on Sabbath morning in the Hall of Representatives has utterly failed.

Stammering.—Mr D. T. Newton of Philadelphia, who has an institution in that city for the cure of Stammering, and who instituted, with entire and astonishing success, several classes in this city last Summer, has consented, we understand, at the request of several friends, in New-England, to take another class in Boston, next Summer.

New York Observer.—This is now the largest, and among the best conducted religious newspapers in this country. It has been recently enlarged, so that the present face of each paper measures a little over 19 inches by 26,—amounting, in the whole four pages, to 2028 square inches of printed surface.

Alluding to this enlargement the Editors speak of other intended improvements. They say:

In addition to the increase in size, it is our purpose to add other improvements, and particularly to furnish Cergographic maps and pictorial illustrations. We do not yet promise to publish them at definite times, because experience has taught us that in perfecting a new art, there are so many unexpected delays, that it is not safe to make absolute promises of this kind. All that we can say is, that we are satisfied, and more than satisfied, with the progress which we have made, and that we think it cannot now be long before we shall be able to make definite announcements.

The Legislature of Georgia has adjourned without making any provision for the payment of the 300,000 dollars, for which the State is now under protest at New York; nor was any made for the payment of the State bonds in Europe. The bill imposing a quarantine on vessels arriving in Georgia from the State of Maine, passed in the House but was negatived by the Senate.

The taxable property of Kentucky is valued at 27,000,000 dollars.

The venerable John Vaughan, of Philadelphia on the 1st inst. resigned the various consulships which he has so long held, the duties of which he has so faithfully discharged. Mr Vaughan has been Consul for Sweden and Norway, Portugal, Austria and Brazil. Mr John Devereux has been appointed Vice Consul of Brazil. Mr Vaughan may be excused for thus divesting himself of a portion of his public business, as he will enter on his eighty fifth year on the 15th of this month.

Missouri and Iowa.—The cloud of war in this quarter has blown over. The contending parties have postponed further action until the first of July, with the hope that the difficulties may be satisfactorily adjusted by the action of Congress.

The Africans of the Amistad.—We learn by a private letter from New Haven, dated Monday noon, that the Court has decided in the case of the Africans of the Amistad, that they should be delivered up to the Executive of the United States, to be returned to their homes in Africa; that the cabin boy, Antonio, should be delivered to the Spanish Minister, as the *property* of the heirs of Capt Ferrar, and that Lieut Gedney should have 33 1-3 per cent salvage on vessel and cargo.—*Trans.*

LOSS OF THE LEXINGTON.

We received, just as our paper was going to press, the distressing intelligence of the loss of the steamboat Lexington, by fire. It occurred on Monday evening about 45 miles from New York, while on her passage from that city to Stonington. It is reported that three only of the whole company of passengers and crew were saved. The whole number is supposed to have been nearly *one hundred and fifty*. We have not time to give particulars.

Latest Accounts from France! War with Algiers.—The packet ship Iowa has arrived at New York from Havre, with Paris and Havre dates to the 8th December. The most interesting news is that in relation to France and Algiers. We abridge the accounts from the letter of the intelligent Paris correspondent of the New York Commercial:

Abel Kader has declared war to the knife in behalf of his 'holy cause,' and his first attack and success have been marked with the sanguinary stamp of savage warfare. A French company of 200 men, who were imprudent enough to oppose an Arabian column of horse 1500 strong, were defeated, as might be expected, with the loss of 105, left dead on the field. An escort of 30 men with convoy was attacked by a thousand Arabs. The little band, having ranged the convoy in a square, withstood the enemy, until the arrival of succor, which decided the contest in their favor, with the loss of the commandant alone.

A convoy escorted by forty men was captured, and the whole were decapitated except two, who escaped to give an account of the disaster. Several farms have been burned, and the laborers murdered. Twenty thousand oxen carried off—four hundred peaceable colonists, including women, have been slaughtered. Half a battalion of French infantry was completely cut in pieces. Three tribes of friendly Arabs massacred or carried away into the desert. All the couriers with despatches have been intercepted and murdered. Most of the guard houses at the outskirts have been attacked, and the guard killed.

Marshal Valee has applied to the government for 10,000 men only. It is said that 25,000 will be sent. The 57th and the 3d Light Infantry were ordered to embark forthwith at Toulon, and twenty squadrons of horse were on their road to the coast for the same purpose.

The Moniteur publishes two ordinances: one of them for the organization of 26,000 more conscripts; the other, which opens a credit of nineteen millions nine hundred and eighty-seven thousand francs, for the extraordinary expenses of the war department during 1840. Algiers has already cost five hundred millions of francs, and innumerable deaths among the soldiery.

The accounts of losses sustained declare them to have been greater than have ever before been sustained in the Algerine wars, and all within the space of two days. Paris continues to be agitated by reports of conspiracies, and several deperate fellows have been apprehended.

The abolition of Colonial slavery still occupies public attention. M. de Tocqueville's report recommends that the emancipation should be simultaneous, without being enthralled by the apprenticeship system, from which our sable brethren in the West Indies suffered so severely, and without benefit to their masters. They are to remain under the guardianship of the mother country, which will fix the price of their labors and the condition of their services.

Correspondence of the N. Y. Journal of Commerce.

London, Nov. 30.—No doubt remains that this Government has taken measures to *blockade the Ports of China*, and coerce that nation into her views of *free trade*. It would appear that official information of the fact has been given to our Minister. A letter from M. Vicker & Co., dated at Macao, July 12th, informs a House here, that the crew of two American ships were among the late rioters, and that their (American) chops, or trade was likewise cut off. [The last part of this statement is certainly incorrect. Perhaps also the first part.—*J. Com.*] Tea continues to rise in value almost daily in England.

The course intended to be pursued by the British government towards China is not yet announced.

The Portuguese Minister of Foreign Affairs, in a note to the British Minister at Lisbon, says, 'Her Majesty's Government can not by any means admit the right which the British Government arrogates by virtue of the bill presented to parliament, to give the instructions to which his lordship alludes for the capture and disposal of vessels found trading in slaves under the Portuguese flag and south of the Equator.'

There were imported into Great Britian and Ireland during the year ending Jan. 5th, 1839, 1,241,460 quarters of grain; and during the six months ending 5th July, 1839, 1,616,744 quarters (of eight bushels each.)

Modern Greek Newspapers.—More than ten modern Greek newspapers are published in Greece, the Ionian Islands and Turkey. We have lately seen the *Minerva* and the *Friend of the People*, which are sustained by the Constitutional or English party in Greece, and have of course much to say about the duplicity and dishonesty of the government. The Greeks it would seem, like all other civilized nations, expect too much from their rulers. We have seen also the *Greek Courier* (a journal abounding in foreign idioms and rusty ancient Greek words found only in the lexicon of Hesychius,) in which the wisdom and energy of the government are much admired, and the clamors of the Constitutionalists are treated with contempt.

We observe farther, that the journals published in Greece, in respect to loyalty, political penetration and personal abuse, are inferior to those of no civilised country.

* * * * *

Fortunately, however, for the people, the language of most of these journals, owing to the foreign education of the editors, is so rich in Germany French, Italian, Russian and English idioms, and so well decorated with ancient Greek absolete words, that they are much better understood by foreigners than by the body of Greeks. We understand that the holy Synod of Constantinople have succeeded in suppressing the *Journal of Constantinople*, a very useful newspaper, and easily understood even by those of limited education, and on that account perhaps more obnoxious to their holiness. One of the editors of this Journal was Dr D. Stamatindes, a graduate of Washington College in this State—*New Haven Record.*

CONGRESS.

Very little important business has as yet been transacted in Congress. Whatever there may have been of interest in the proceedings of last week will be included in the journal of our next.

MASSACHUSETTS LEGISLATURE.

On Wednesday the 8th and also on the 9th both in the Senate and the House the sessions were occupied in debates of the election of members of the two branches.

On Friday the 10th the two Houses met in convention for the purpose of filling the vacancies in the Senate. The elections were as follows:

For *Suffolk*—Geo. Morey, Isaac Harris.

For *Middlesex*—Sidney Willard, Thomas J. Greenwood.

For *Worcester*—Samuel Wood, C. P. Hastings, Nathaniel Wood, Jedediah Marey, Charles Sibley, Benjamin Estabrook.

For *Franklin*—Geo. T. Davis.

For *Plymouth*—Jared Whitman.

On Saturday the 11th in the Senate, the only business was a consideration of the Report on joint rules and orders.

In the House, petitions and memorials were received.

Tuesday was appointed for the choice of Secretary and Treasurer of the State.

On Monday 10th in the Senate, Mr Savage, from the joint Committee to whom were committed the returns of votes for Governor and Lieutenant Governor, submitted their report, in which it appeared that, for Governor

The whole number of votes was	102,066
Necessary to a choice	51,034
Marcus Morton has	51,034
Edward Everett	50,725
All others	307

The committee reported upon all the votes returned to them, although there were many informalities.

The return from Westfield was not attested in the usual place, but upon the back was written;—

'Within are the votes in the town of Westfield, for &c., sealed up in open town meeting.'

Signed 'W. P. Leonard, Town Clerk.'

On the ground of the alleged illegality of this return, a minority report was submitted.

If the decision should be the rejection of the votes from Westfield, the election of Governor will be carried into the Legislature.

In the House the subject of contested elections was the order of the day.

On Tuesday a convention of the two houses was held for the purpose of electing Secretary of State and Treasurer. John P. Bigelow Esq. was reelected Secretary, and Hon. David Wilder, Treasurer.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, and Hillsboro', Ill., are requested to leave funds with the General Secretary of the American Unitarian Association, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of those societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

WARE'S PRIESTLY.—Views of Christian Truth, Piety and Morality, selected from the writings of Dr. Priestly, with a Memoir of his Life, by Henry Ware Jr.

'Mr Ware has here erected a noble and enduring monument of the pure and truly Christian character of one of the most gifted and single hearted of Christian Confessors.

The memoir compiled for the most part from Dr Priestly's own letters, and other writings, and drawn up with care, is interesting throughout and full of instruction. The same may also be said of the selection of Sermons and other pieces which make up the part of the work, for they are almost exclusively practical, and present 'views of Christian Truth, Piety, and Morality,' remarkable for their good sense, strictness, and discrimination.'—*Christian Examiner.*

Published by JAMES MUNROE & CO. 134 Washington Street. jan 18

WORKS ON HOLINESS.

SCRIPTURE DOCTRINE OF CHRISTIAN PERFECTION,—with other kindred subjects, illustrated and confirmed in a series of Discourses designed to throw light on the way of Holiness. By Rev. Asa Mahan, President of the Oberlin Collegiate Institute. Price 50 cts.

A Plain account of Christian Perfection, as believed and taught by Rev. John Wesley. Price 25 cts.

A Treatise on Christian Perfection. By Rev. John Fletcher. Price 25 cts.

The Christian's Manual; a Treatise on Christian Perfection, with directions for obtaining that state. Price 25 cts.

Account of the Experience of Mrs Hester Ann Rogers. Price 37 1-2 cts.

The Great Efficacy of Simple Faith in the Atonement of Christ, exemplified in a Memoir of Wm. Carvosse. Price 56 cts.

A new Tribute to the Memoir of James Brainerd Taylor. Price $1.

Memoir of the Rev. William Bramwell Price 56 cts.

Conversations on Sanctification for the use of those who are seeking full salvation. By Rev. J. S. Pipe. Price 25 cts.

Miss Myra Littlefield's Letter—a Tract.

The above, together with other works on the same subject, for sale by D. S. KING, 32 Washington street. jan. 18. eow 3t.

UNITARIAN TRACTS.—No 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 29, 1838.

No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.

No. 133. The Future Life, by William E. Channing.

No. 134. Repentance the Ground of Forgiveness, by Rev. Joseph Hutton, L. L. D, of London.

No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.

No. 136. Reason and Revelation. By Rev. A. A. Livermore.

No. 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.

No. 138. The Unitarian Reform. By Rev. J. F. Clarke.

No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.

No. 140. On the Atonement. By Edward B. Hall.

No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.

No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.

No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.

No. 144. Mystery, Reason and Faith by E. Peabody.

No. 145. Who was Jesus Christ, by George F. Simmons.

No. 146. Jesus Christ the Chief Corner Stone, by George R. Noyes.

No. 147. How to Spend a day by H. Ware Jr.

No. 148. Life and Character of Aaron Bancroft, D. D. by Alonzo Hill.

The Tracts of the American Unitarian Association bound in twelve vols. can be had of the Publishers, JAMES MUNROE &. CO. 134 Washington street, at the low price 75 cents per vol.

WEST'S MAGNIFICENT PICTURE,
'CHRIST REJECTED,'

IS NOW ON VIEW for a short time only, at *Harding's Gallery*, School street, from 10 A. M., till 5 P. M., daily. On Sunday in the evening, from 5 till 9 o'clock.

Mr West refused *ten thousand guineas* for this *chef d'œuvre* of his pencil, just before its completion, and he subsequently realized more than that sum by its exhibition in London alone, and his grandson has now the satisfaction of being the possessor of this sublime work. Mr West has been induced to have *Season Tickets* for the accommodation of those who wish, by repeated visits, thoroughly to appreciate all the grandeur of the design, truthfulness of the coloring, masterly drawing, and moral beauty, which it contains.

Admission 25 cents. Children half price. Season Ticket, One Dollar. Pamphlet 12 1-2 cents.

☞ The Picture has an excellent light, and the room is well warmed. 4t j11

PROFESSOR SILLIMAN'S Edition of Dr Mantell's Wonders of Geology.—The Wonders of Geology; or a familiar exposition of Geological Phenomena; being the substance of a course of Lectures delivered at Brighton, by Gideon Algernon Mantell, LL., D., 2vols: first American, from the third London edition.

'This book will be used as a reference by Prof. Silliman in his Lectures to be delivered before the Lowel Institute.'

One hundred copies this day received and for sale at TICKNOR'S. jan. 18.

BAKEWELL'S GEOLOGY.—An introduction to Geology, intended to convey a practical knowledge of the science, and comprising the most important recent discoveries, with explanations of the facts and phenomena which serve to confirm or invalidate various geological theories; by Robert Bakewell. Third American from the fifth London edition—edited by Prof. Silliman, 1 vol, 8vo. For sale at TICKNORS. jan. 18.

NEW NUMBERS of English Illustrated Magazines.—The Pictorial History of Palestine, by the editor of 'The Pictorial Bible,' part 6.

New Series, Heads of the People, drawn by Kenny Meadows, and engraved by Orrin Smith, illustrated by Mrs Gore, Douglass Jerrold and Wm. Howitt. No. 1.

The Pictorial edition of Shakspeare, No. 14, containing the Merchant of Venice.

The Ladies' Flower Garden of ornamental annuals, by Mrs Loudon, No. 10, with beautiful colored engravings.

Just received at TICKNOR'S. jan. 1.

VALUABLE WORKS ON GEOLOGY.—Prof. Silliman's edition of Dr Mantell's Wonders of Geology, 2 vols

Bakewell's Geology, edited by Prof. Silliman, 8vo

Lyell's Principles of Geology, 4 vols

do Elements of do 1 vol

Geological Facts, by E. Mammatt, do

Buckland's Geology, 2 vols 8vo

Lectures on Physical and Fossil Geology, by Frederick John Francis, 1 vol

Geology of Fife and the Lothians, 1 vol

McClelland's Geology &c of Kemaon, 8vo

Treatise on Geology, by Eblices Deloricar

Jackson's Geological Reports of the State of Maine

Hitchcock's Report on the Geology of Massachusetts

&c &c &c &c

For sale by C. C. LITTLE & JAS. BROWN, 112 Washington street. j18

DR ADAM CLARKE'S Commentary on the Old and New Testaments, in 6 vols royal 8vo—London.

For sale by CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, 112 Washington st. j18

REV. DR DEWEY'S NEW WORK.—Discourses and Discussions, in Explanation and Defence of Unitarianism. By Orville Dewey, pastor of the Church of the Messiah in New York.

'This book, says the author, is designed to give a comprehensive reply to the question, *What is Unitarianism?* To offer a brief summary of the Unitarian belief; in the next place, to lay down the essential principles of all religious faith; thirdly, to state and defend our construction, as it is generally held among us of the Christian doctrines; fourthly, to illustrate by analogy, our views of practical religion; and finally, in two closing discourses, to discuss the true proportion and harmony of the Christian character.'

Published by JOSEPH DOWE, 22 Court Street. jan 18

WOODSWORTH'S WORKS.—The Poetical Works of William Woodsworth, a new Edition in six volumes 12mo. This single copy has the Poets autograph written in 1837. For sale by JAMES MUNROE, 134 Washington street. jan. 18.

NEW BOOK BY THE MESSRS ABBOTT.—The Mount Vernon Reader, a course of Reading Lessons; designed for senior classes, by Messrs Abbotts. This day published by WM. CROSBY & CO 118 Washington street. jan. 18.

THE LADY'S BOOK AND LADY'S COMPANION, for January, 1840.—Published Monthly, at $3 per annum.—Subscriptions received by WM. CROSBY & CO. 118, Washington street. jan. 18.

PERIODICALS FOR 1840.—The subscribers receive subscriptions for, and furnish regularly, nearly all the popular Periodicals published in the United States—among which are, The North American Review, $5; The New-York Review $5; The Boston Quarterly Review $5; The Reprints of the four English Reviews, $8; Reprints of Blackwood, Bentley and Metropolitan Magazine, $5 each; The Ladies' Companion, $3; Lady's Book $5; Knickerbocker, $5; Gentleman's Magazine, $3; Democratic Review, $5; Merchant's Magazine, $5; Monthly Miscellany of Religion and Letters, 60 pages large octavo, $3; Christian Examiner, $4—and numerous other popular Reviews and Magazines.

Orders for any of the above, enclosing the amount of subscription, will be punctually attended to.

WILLIAM CROSBY & CO.
jan. 11. 118 Washington street.

RECOGNITION AND REUNION OF FRIENDS in the Future Life of the Good.—Contents: Contemplation of Immortality—Home of the Blessed—Recognition of Friends in Heaven—The Character unchanged by Death—Permanency of the Future State.

'This book should

POETRY.

For the Register and Observer.

'LO, IT IS I! BE NOT AFRAID.'

The storm was fierce, the night was dark,
The lowly-struggling little bark
Was madly tossed amid the waves,
And far the pitying power that saves.
But what new terror chills their blood?
Upon the furious surging flood
A spirit walks! but JESUS said—
'Lo, it is I! be not afraid!'

How calm their fears! how stilled the storm,
As near approached that Godlike form!
The wind and waves obey his will,
His calm command of 'Peace, be still!'
The trembling bark reposing lays
Upon the smoothed and quiet waves:
He who the raging storm has laid,
Says, 'It is I, be not afraid.'

When clouds and storms o'ercast my way,
And darken round my little day,
And not one ray of light appears
Along the track of future years,
Grant, oh my God, that I may turn
With love to him, who soothing said,
'Lo, it is I, be not afraid.'

When trials sore and sorrows wild
O'erwhelm thy feeble, helpless child,
When earth gives not one feeble ray
To light me on my dreary way,
Oh may my Savior walk the wave,
And from despair my spirit save;
My soul the bleat command obey,
To cast my anxious fears away.

Wilt thou then whisper, 'Peace, be still!'
And may thy peace my spirit fill,
Peace, which the world can never give,
Nor take—if thou within me live.
The lightning's false, uncertain ray,
No more shall lead my steps astray,
If from thy throne a light divine
Shall o'er my future pathway shine. L. A. D.

TRUTH.

As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.—1 *Esdras* iv. 38.

Theories, which thousands cherish,
Pass like clouds that sweep the sky;
Creeds and dogmas all must perish,
Truth herself can never die.

From the glorious heaven above her,
She has shed her beams abroad,
That the souls who truly love her
May become the sons of God.

Worldlings blindly may refuse her,
Close their eyes and call it night;
Learned scoffers may abuse her
But they cannot quench her light.

Thrones may totter, empires crumble,
All their glories cease to be;
While she, Christlike, crowns the humble,
And from bondage sets them free.

God himself will e'er defend her
From the fury of her foe,
Till she in her native splendor
Sits enthroned o'er all below.

WHAT IS THAT, MOTHER?

What is that, mother?—
The lark, my child—
The morn has just looked out, and smiled,
When he starts from his humble, grassy nest,
And is up and away with the dew on his breast,
And a hymn in his heart, to yon pure bright sphere,
To warble it out in his Maker's ear.
Ever, my child, be thy morn's first lays
Tuned, like the lark's, to thy Maker's praise.

What is that, mother?—
The swan, my love,—
He is floating down from his native grove,
No loved one now, no nestling nigh;
He is floating down by himself to die;
Death darkens his eye, and unplumes his wings,
Yet the sweetest song is the last he sings.
Live so, my love, that when death shall come,
Swan-like and sweet, it may waft thee home.

What is that, mother?—
The dove, my son,—
And that low, sweet voice, like a widow's moan,
Is flowing out from her gentle breast,
Constant and pure by that lonely nest,
As the wave is poured from some crystal urn,
For her distant dear one's quick return.
Ever, my son, be thou like the dove—
In friendship as faithful, as constant in love.

What is that, mother?—
The eagle, my boy,—
Proudly careering his course of joy,
Firm in his own mountain vigor relying,
Breasting the dark storm, the red bolt defying;
His wing on the wind, and his eye on the sun,
He swerves not a hair, but bears upward right on.
Boy, may the eagle's flight ever be thine,
Onward and upward, true to the line.

[From the Episcopal Recorder.]

MAN DIETH, AND WHERE IS HE?

The spirit who can tell,
The mystery of its birth;
Or who explain the hidden chains,
Which bind it to the earth?

And when those chains dissolve,
Oh whither does it fly?
Are guardian angels ever near,
To bear it to the sky?

Or does it hover still,
Around the loved of earth?
Or slumber in the grave until
The Archangel calls it forth?

I asked the learned of earth,
Alas! they cannot tell;
They have not seen the spirits' home,
And know not where they dwell.

I asked the whispering breeze,
As it kissed the opening flowers;
It answered not, it had not breathed
Among the spirits' bowers.

The traveller returns
From earth's remotest strand,
But none have e'er come back to tell
Us of the spirit's land.

But see the shadows fly,
Which gathered round the tomb;
Rays from the Prophet's deathless page,
Its darkness now illume.

Thanks for the glorious truth,
By revelation given;
That when the spirit leaves the earth,
Its home is then in heaven.

MISCELLANEOUS.

NEW YORK SCHOOL SYSTEM.

We extract a few passages from the clear and forcible remarks of the late Superintendent, Gen. Dix, under the head, 'improvements in the system.'

There is nothing which more strongly distinguishes the social improvements of the age than the effort to establish and perfect systems of popular education. This effort is not confined to governments of which the prevailing institutions are supposed to derive strength and stability from the diffusion of useful knowledge; but in one country at least, in which the people have little, if any, participation in the distribution and exercise of political power, it has been most efficient and successful. The Prussian system is generally acknowledged to be unrivalled in the extent of the provision which it makes for the education of the people, the efficiency with which it is administered, and the perfection which it has carried into the various departments of instruction. In France, the foundations of a broad and energetic system of public education have been laid; and movements have been made in England to accomplish the same object. Some of the ablest minds in both countries have been devoted to the investigation of the subject, and to the preparation of proper plans of instruction.

In this respect, New York has participated in the general movement which distinguishes the age, in favor of a higher and more efficient provision for the education of the people. Political and social systems, involving great complication of detail, and comprehending large masses of individuals within the range of their provisions, cannot reasonably be expected to be brought to perfection but by continued and persevering efforts. The time and labor expended on them will naturally correspond with the magnitude and difficulty of the work to be accomplished. The Prussian system is said to have been extremely defective down to the commencement of the present century, though it had been long in existence. The efforts of Frederick the Great to reform it, though attended with highly beneficial effects upon schools of a higher grade than those which were devoted to elementary instruction, had little influence upon the latter. Indeed they are said to have declined for a time under the very efforts made to improve them. No material advances were attained until teachers' seminaries had been established, a new class of instructers had been trained up, and the ancient practice of teaching by merely storing the mind with facts was exchanged for that which first investigates the intellectual faculties and the laws of their development, and adapts to them the proper subjects of instruction, and the method by which knowledge is most successfully communicated. These changes were the work of time. It is only within the last ten years that the system may be said to have attained the excellence which gives it its present celebrity. Its friends do not now deem it perfect, but are still laboring with unabated zeal to bring it to perfection.

The common school system of this State is comparatively of recent origin. The first law authorizing the establishment of common schools, was passed about twenty-six years ago. In the management of the economical and pecuniary affairs of districts, there is nothing to be desired. Greater regularity in the administration of this part of the system cannot well be fancied. But its defects become apparent the moment we enter the schools. All these defects centre in a common deficiency—the deficiency under which the Prussian schools languished so long—the want of efficient and well qualified teachers. One of the principal improvements which have occupied the attention of the Legislature and the friends of education during the last six years, has been to supply that defect; but in the pursuit of this common object some diversity of opinion has prevailed with regard to the measures best calculated to accomplish it. Some distinguished advocates of the cause of popular education, (and among them are found several of the chief magistrates of the State,) have recommended the establishment of teachers' seminaries on the Prussian plan.—The prevailing opinion, however, has been in favor of departments for the education of teachers engrafted upon the incorporated academies of the State, with such endowments as to render them adequate to the object in view. This system was authorized by the Legislature in 1834; it was established in 1835; and its progress from that time to the present will be seen in another part of this report. It is unnecessary to enter into any examination of the arguments in favor of these rival systems. The one which has received the sanction of the Legislature will doubtless be adhered to so long as it shall continue to afford the assurance that it will be equal to the expectations of its authors.

The introduction of school district libraries is an improvement which is perhaps destined to exert a stronger influence upon the intellectual character of the people, than any other which has been attempted in this State. It would be natural to suppose, from the name, that these libraries were intended solely for the use of the schools; but they were not established with so narrow a design. They were recommended to the Legislature by the superintendent of common schools, in the year 1824, 'for the benefit of those who have finished their common school education, as well as those who have not.' They were designed as an instrument for elevating the intellectual condition of the whole people by introducing into each school district, collections of books which should be accessible to all.

No plan of education can now be considered complete, which does not embrace a full development of the intellectual faculties, a systematic and careful discipline of the moral feeling, and a preparation of the pupil for the social and political relations which he is destined to sustain in manhood. It must be conceded that the standard of common school education in this State falls far short of the attainment of their objects. But the aim of its friends is to introduce into the established system such improvements as shall ultimately secure its accomplishment. Is this a visionary hope? Those who are most familiar with the practical workings of the system, believe that it is not. The whole reform will be accomplished by furnishing each school district with a competent teacher. The application of the remedy is certainly surrounded with difficulties. It must be accomplished by the gradual progress and influence of opinion.

There is reason to hope and believe that opinion will gradually accomplish what it seems difficult, if not impossible to accomplish by compulsory measures. No people are more quick sighted as to their true interests, than the inhabitants of this State. They cannot fail to see that the education of their children will be best secured by employing competent teachers, and that the avenues to wealth and distinction, though open to all, are beset with difficulties for those who enter them without the mental preparation which is necessary to enable them to contend successfully against more favored competitors.—These convictions may, and doubtless will be the fruit of time; for they are to take the place of long established opinions, which are not often hastily eradicated. The reform of the Prussian system, as has already been observed, was gradual. The teachers' seminaries were for many years few in number, and were altogether inadequate to supply the schools. Our departments for the education of teachers have been in operation but little more than three years, and there is certainly much ground for encouragement in the fact that the demands of the school district upon these departments for teachers, have been greater than they have been able to supply.

FIELD OF WATERLOO AT NOON ON THE DAY AFTER THE BATTLE.

On a surface of two square miles, it was ascertained that fifty thousand men and horses were lying! The luxurious crop of ripe grain which had covered the field of battle was reduced to a litter, and beaten into the earth;—and the surface, trodden down by the cavalry and furrowed deeply by the cannon wheels, strewed with many a relic of the fight. Helmets and cuirasses, shattered fire-arms and broken swords; all the variety of military ornaments; lancer caps and Highland bonnets; uniforms of every color, plume and pennon; musical instruments, the apparatus of artillery, drums, bugles; but, good God! why dwell on the harrowing picture of a foughten field?—Each and every ruinous display bore mute testimony to the misery of such a battle.

Could the melancholy appearance of this scene of death be heightened, it would be by witnessing the researches of the living, amidst its desolation, for the objects of their love. Mothers, and wives, and children, for days were occupied in that mournful duty; and the confusion of the corpses, friend and foe intermingled as they were, often rendered the attempt of recognizing individuals difficult, and in some cases, impossible.

In many places the dead lay four deep upon each other, marking the spot some British square had occupied, when exposed for hours to the murderous fire of a French battery. Outside, lancer and cuirassier were scattered thickly on the earth. Madly attempting to force the serried bayonets of the British, they had fallen, in the bootless essay, by the musketry of the inner files. Farther on, you traced the spot where the cavalry of France and England had encountered. Chasseur and hussar were intermingled; and the heavy Norman horse of the Imperial Guard were interspersed with the grey chargers which had carried Albion's chivalry. Here the Highlander and tirailleur lay, side by side together, and the heavy dragoon, with green Erin's badge upon his helmet, was grappling in death with the Polish lancer.

On the summit of the ridge, where the ground was cumbered with dead, and trodden fetlock-deep in mud and gore, by the frequent rush of rival cavalry, the thick strewn corpses of the Imperial Guard pointed out the spot where Napoleon had been defeated. Here, in column, that favored corps, on whom his last chance rested, had been annihilated; and the advance and repulse of the Guard was traceable by a mass of fallen Frenchmen. In the hollow below, the last struggle of France had been vainly made; for there the Old Guard, when the middle battalions had been forced back, attempted to meet the British, and afford time for their disorganized companions to rally. Here the British left, which had converged upon the French centre, had come up; and here the bayonet closed the contest.

BEAUTIES OF THE WEST—THE FOUR-LAKE COUNTRY.

Gov. Dodge, of Wisconsin, in a letter published in the Madison Inquirer, says:

'The Four Lakes are four beautiful sheets of water, and are filled with fine fish. This country abounds with fountains of pure water, and is generally well timbered. The distance from the Four Lakes to the Wisconsin river, on a straight line, would not exceed fifteen miles.'

Henry R. Schoolcraft, Esq. says: 'The fourth lake is a beautiful sheet of transparent water, with an open, clean shore, which rises with handsome elevation in the vicinity. It is embraced within a good limestone soil, and has a fair proportion of forests. It is not only beautiful to the eye, but has every indication of being salubrious and possessing elements of future wealth and prosperity.

It is in this delightful region of lakes that the seat of Wisconsin is located. Gen. Smith holds the following language in his recent work on Wisconsin:

The fourth lake is a beautiful sheet of water, six miles from east to west, and four miles from north to south, in its widest parts; its regular circumference being interrupted by the profusion of wooded points of land into the lakes. The water is from fifty to seventy feet deep, and always preserves its pure clearness, and sea like appearance in color, although sometimes disturbed into a considerable tumult of waters by high winds. The third lake is less than the fourth, and the second and first lakes gradually diminish in size until the river of the Four Lakes continues its course to the junction of Rock river. These lakes are of course connected by a continuous channel, or outlet, from one lake to the other, which channel is sometimes called Catfish river, but it is properly the Four Lake river, or river of the Four Lakes, and is so designated in the old maps of this country, I do not know that there is any waterpower on this connecting channel.

'Springs arise all around these lakes particularly the fourth lake, supplying the great mass of waters; but a principal source is a considerable stream of two or three branches emptying in on the northern shore of the fourth lake. No situation can be conceived more beautiful than the shores of this lake; the land rises gently all around its margin, receding and rising gradually into a gentle eminence for a mile from the lake; and the whole of this shore is studded and adorned with spots of wood and thick groves, giving the idea of park scenery in England, or the rich view of Italy, and more beautiful than either in its natural state. The lake abounds with the finest fish, perch, bass, catfish, buffalo fish, muskelonge, from a pound weight to thirty pounds and more. The shore is lined with shingles and white sands, and amongst the pebbles are found chalcydone, agate, and cornelian, and other fine and beautiful stones suitable for seals, breast pins, and other ornaments, not only often but in abundance.'

'Indeed, I can hardly say enough in relation to this charming region. The present easy access to this section of country, by ascending the Mississippi to Galena, Mississippi city, Cassville, or Prairie du Chien, and the delightful prairies to the Four Lakes, will undoubtedly make it the frequent summer resort of the Southern planters. Surrounded as it is with the purest atmosphere, and a most healthful climate, not surpassed, if equalled, in any of the old states, visiters here can never fail to enjoy themselves either in admiring its picturesque scenery, or by bathing or fishing in those crystal lakes, in which are to be found the most delicious varieties of the finny tribe.

'In my judgment, no American gentleman should visit Europe until he had made the grand Western tour. There are *single points*, for instance the Platte Mounds, Helena, the Blue Mounds, and the place I have been describing, in our own beautiful and fertile West, worth the time and expense consumed in the journey from the borders of the Atlantic to the *recent* home of the roaming Indians. Great numbers of foreigners traverse these prairies and woodland grounds of enchantment every year.'

[From the Ladies' Garland.]

MORAL RELATION OF FLOWERS.

By Miss S. C. G., of Guilford, Vermont.

One fine morning in the summer I was walking in a garden filled with a profusion of the choicest flowers. Every leaf, every spire of grass, appeared as if covered with diamonds, and the gentle rays of the sun playing down upon the dew drops, gave the whole ground a dazzling appearance. There was seen the lily, fit 'emblem of Him in whom no stain the eye of heaven could see.' The humble violet which seeks to hide its lovely head beneath the shade of some more shady plants. There was seen the gaudy tulip, which seemed to vie for gaiety of color with every other flower of the garden; and there was the primrose, the carnation, the damask, and white-rose, and the beautiful moss-rose, whose charms were heightened by the simple mantle of moss which surrounds its delicate petals. These with many others were expanding their blossoms to inhale the balmy breath of morn. A lovely delicate flower was there, which never ceases to turn its bright face towards the cheering sun, and steadfastly gazes upon him in all his daily walk. But when the sun declines, she drops her gentle head and shields her face, and seems to sit in sadness till he again returns, as if she scorned to be looked upon by an inferior eye, 'or even contemn to wait upon a meaner light than him.' This flower, with many others, suggested to my mind many pleasing analogies and tender sentiments. And as I cast my eye over this beautiful scenery, this poetry of nature, I could not help exclaiming 'How lovely are all these flowers, with what beauty do they crown the earth, and how do they proclaim the munificence of that God whose power created and whose hand sustains—of Him who causes the sun to shine upon them, who sends the gentle rains and refreshing dews, and causes the tender buds to come to their full perfection.'

As I was indulging in these pleasing reflections, walking from one group of flowers to another, my attention was suddenly arrested by observing a poor forsaken floweret upon a border near a beautiful arbor. Its stem was broken and bent to the earth, most of its leaves were scattered over the ground, and scarce a vestige remained to tell of its former loveliness. As I gazed upon it, methought it addressed me in language thus—'Why dost thou gaze with so much delight upon my companions. Knowest thou not their bloom is short, that they live only to gladden the eye for a little time? that they are exposed to the storms and winds of heaven, and that one rude blast sweeping over their delicate forms, will bow their gentle heads to the earth, and scatter their leaves on the ground? Those that longest survive must soon experience the cold chilling blast of a November's wind.' 'Oh!' exclaimed I, 'were those lovely flowers endowed with faculties like reasonable beings, how would they dread the gathering storms, the beating rains and pinching frosts.' The blighted plant just raised her languid form and said, 'Child of that Being who created us, behold in me an emblem of man, and learn from me the 'sad story' of earthly doom. Once I was the pride of this garden, the delight of every eye; I was surrounded by kindred blossoms; we were nourished by a gentle hand, and grew in beauty side by side,' and we rejoiced in the bright sunshine. But suddenly our sky was overcast, and soon, too soon, we were called to experience a tempestuous storm; my companions were all torn from my side, and I alone was left, a withered, blighted flower.' Thus shall it be with man. Although his eye may glisten like the dew drops, and his cheeks assume a deeper glow than the damask rose, yet his beauty will soon consume away. The autumn of life will soon advance, his hopes, his joys, his friends, one after another will decay, and he himself will be laid low as the flower of the field. Although God has given him reason, and the power to train his soul for a future state of blessedness, yet how little does he realize this. But go thou, learn a lesson from the flowers of the garden which may give thee wisdom. Do not, like the tulip, array thyself in gaudy apparel to attract the attention of the idle crowd. Remember that the fashion of the world soon passes away. Like the violet, that emblem of humility, rather seek the quiet shade of life, and let virtue shed around thee its sweet perfume. Like the lily, let thy heart be pure and spotless, free from pride. As the moss rose shrouds herself in her modest mantle, let unfeigned humility surround thy virtues and accomplishments. Like the flower which ever turns itself to the natural sun, turn thine eye to the sun of righteousness; receive all thy light from him, and let no inferior object withdraw thy thoughts from this celestial luminary. Look with indifference upon the fleeting joys of earth. And should the refreshing dews of divine grace, and the warm beams of the sun of righteousness descend upon thine heart, they will cause the promise of youth to expand into blossoms of virtue, and thus prepare thee to bloom a perfect fadeless flower amid the bowers of Heaven.

BIDDINGS AND WEDDINGS IN WALES.

From the notes appended to a poem entitled 'Ystraffin.'

When two persons have agreed to enter into the state of wedlock, a person who performs the office of *Gwahoddwr*, (Bidder) goes round, and repeats in a kind of chant, a poetical invitation to all their neighbors to attend the wedding. Formerly this was the only mode of invitation, but of late years, a printed circular, a specimen of which follows, has been also used for the purpose, and is usually circulated amongst the friends and acquaintances of the young couple, some weeks previous to the bidding. Other quaint forms of bidding letters are occasionally made use of, but the following is the one most appoved:

'*March, 5*, 1839.

'As we intend to enter the Matrimonial state, we are encouraged by our friends to make a BIDDING on the occasion, on Tuesday, the 26th of March instant; The Young Man at his Father's House, called Typoeth, and the Young Woman at her Father's House, called Melinrhos, both in the Parish of Cayo; when and where the favor of your good and agreeable company is most humbly solicited, and whatever donation you may be pleased to bestow on us then, will be thankfully received, warmly acknowledged, and most cheerfully and readily re-paid, whenever called for on a similar occasion, by

'Your most obedient servant,

'DAVID DAVIES,

'CATHARINE DAVIES,

'The Young man, with his Father, David Davies, and his Brother, John Davies, desire that all debts of the above nature due to them be returned on the said day, and will be thankful for all favors granted.

'Also, the young Woman, with her Father and Mother, Isaac and Mary Davies, and her uncle, David Edwards, desire that all debts of the above nature due to them be returned on the said day, and will be thankful for all favors conferred.'

This is intended as a general and particular invitation to all friends of both sides, and every person is expected to contribute a small sum towards making a purse for the young pair to begin with. Strangers, of course, are welcome. There is also a person attending, who writes down the gifts, which account is taken care of, as these gifts can be required upon a like occasion, as the bidding letter sets forth; but there are usually many contributors, such as rich and friendly neighbors, masters and mistresses, &c. that require no repayment, and those returnable are called for at distant periods, and in small portions, so that it may well be considered as an useful and well-timed benefit. This custom is called *Pwrs y Gwragys*, and the present is termed paying *Pmython*.'

LOST KNOWLEDGE.—The Pacha of Egypt has a work on physics for the use of schools. Within these few years chemistry has been taught, for the first time, in Arabic; and a Frenchman has employed French words in cases where no Arabic could be found. It is curious, however, to reflect, that the very term *chemistry* is traceable to the Arabic, in which language it signifies the knowledge of the composition of bodies. Cuvier referred the term to *chim*, which was the ancient name for Egypt; and he believed that minerals were known to the Egyptians, not only by their external characters, but also by what we, at present, call their *chemical characters*. Facts such as these sometimes force upon us a belief that sll hnman knowledge is but a series of revolutions, and that much of what we claim for our own times, is but the *dropped knowledge* of past ages.

FURNESS' FAMILY PRAYERS.—Family Prayers by W. H. Furness. A further supply this day received by JAMES MUNROE & CO. 134 Washington Street. jan 11

NEW TRACTS.—Tract 149, The Atonement, by E. S. Gannett. 150. Thoughts for the New Year, on the Duty of Improvement, by H. Ware Jr. just published by JAMES MUNROE & CO. 134 Washington Street. jan 11

SILK GOODS AND SHAWL WAREHOUSE,
141 *Washington street.....Boston.*
E. F. NEWHALL,

Has removed to the spacious rooms, 141 Washington street, opposite the Old South Church, And has received by recent arrivals from France and England, an elegant assortment of fashionable Fall and Winter Goods, consisting of—

Rich French Cashmere Shawls, superb new designs, on black, blue, red, bird of paradise, fawn, drab, white, blue-black, brown, ash, apple and grass green grounds; with plain and filled centres, of various sizes. Prices from 12 to $50 each.

English Cashmere and Victoria square Shawls, some bright and beautiful patterns, on fawn, drab, red, blue-black, white, harlequin and carpet grounds. Prices from 10 to $20 each.

Silk Cashmere and Edinboro Shawls, a beautiful assortment of new patterns, similar to the French Cashmeres. Prices, from 5 to $15 each.

Real Thibet Wool Long Shawls, very rich and heavy ends, with black, red, green and white centres. Prices from 30 to $50 each.

Huguenot, Balzora, Moscow, Chebille, Highland Plaided, and other Woollen travelling Shawls, of large size and good styles.

India Camel's hair Shawls and Scarfs, of various kinds——Plain black Shawls, for Mourning.

Merino long and square Shawls, of best quality, black, red and white; all wool borders.

Plain Thibet Shawls, for Friends, of various sizes, mode colors and white; with a great variety of low priced Shawls, of different kinds. Making altogether a very splendid assortment, which will be sold cheaper than at any previous season.

☞ Purchasers of Shawls, desirous of obtaining a choice article at a low price, are invited to call.

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☞ The Proprietor of this establishment invites the attention of Purchasers to the splendid stock of Goods now offered. epistl sep 14

STANDARD ENGLISH WORKS, for public or private Libraries—for sale by C. C. LITTLE & JAS. BROWN, 112 Washington street—

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Coleridge's Literary Remains, 4 vols
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Milman's edition of Gibbon's Roman Empire, 12 vols
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Lecture 11. What is Christianity?
Lecture 12. What is it to be a Christian?
Lecture 13. How does a man become a Christian?
Lecture 14. Origin, Nature and Tendency of Creeds.

A few copies for sale by JAMES MUNROE & CO. 134 Washington Street, opposite School Street.

PROF. LONGFELLOW'S POEMS.—Voices of the Night, by Henry W. Longfellow. Just published and for sale by JAMES MUNROE & CO. 134 Washington street. dec 28

HOME—18th Edition.—This day published 'Home,' by Miss Sedgwick, author of Redwood, Hope, Leslie, &c., eighteenth edition.

'We hope that this book will be in every body's hands—and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to the practical purposes of life.'—*Salem Gazette.*

* * * Every page has the charm of perfect nature and strict truth. * * * No one can read it without catching some good influences. We have never met with any thing that seemed to realize more fully the common expression of a 'heaven upon earth,' than the home of this unpretending mechanic.'—*Boston Observer.*

JAMES MUNROE & CO., Boston Bookstore, 134 Washington street. jan 4

WOMAN'S MISSION.—from the English edition; with a Preface by a Clergyman of this city.

'The American publishers have been encouraged to reprint this little volume—the production of an English lady residing near London—from a belief that it is suited to do much good. Avoiding all pretensions to novelty or fine writing, it presents a calm but earnest discussion of the duty and privilege of Christian woman. With singular freedom from extravagance, and yet with bold and firm distinctness, it holds before the view of the reader the position which woman was meant to occupy in the system of social existence established by the Creator.'

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Just published by WHIPPLE & DAMRELL, 9 Cornhill. jan 11

NEW ENGLAND TRUSS MANUFACTORY.—The subscriber continues to manufacture Trusses of every description at the old stand, No 305 Washington st. entrance in Temple Avenue, up stairs. *All individuals, can see him at any time, at the above place.*

Having had 20 years experience he has afforded relief to 1,500 for the last three years, all may rest assured of relief who call and try Trusses of his manufacture, for he is now confident he can give every individual relief, who may be disposed to call on him.

He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

☞ The public are cautioned against the many Quacks who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the twenty years past, from different patent manufactories, he is now able to decide, after examining the different cases that occur, and he has on hand as good Trusses, and will furnish any kind of Trusses as cheap, as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited without extra charge.

J. F. F. manufactures as many as twenty different kinds similar to those that the late Mr JOHN BEATH, of this city formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night; Improved Hinge and Pivot Truss; Umbilical Spring Trusses made in four different ways; Trusses with Ball and Socket joints; Trusses for Prolapsus Ani by wearing which, persons troubled with a decant of the rectum, can ride on horseback with perfect ease and safety. Mr F. also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps, and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have; if his do not suit them after a fair trial, they can exchange for any of them: Dr Hulls; Read's Spiral Truss; Rundell's do; Farr's do; Salmon's Ball and Socket; Sherman's Patent; French do; Marsh's Improved Truss; Bateman's do; Shaker's Rocking Trusses; Heintzleman's India Rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do, double and single; also Trusses for children, of all sizes.

The Subscriber makes and keeps on hand, Steeled shoes for deformed and crooked feet, and is doing this every week, for children, and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory. He likewise informs individuals, he will not make their complaints known to any one, except when it is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

All kinds of Trusses repaired at short notice, and made as good as when new.

Ladies wishing for any of the instruments will be waited upon by Mrs. Foster at their houses or at the above place.

JAMES FREDERICK FOSTER.

Boston 1840.

CERTIFICATE FROM DR. WARREN.

Boston, Jan. 8th, 1835.

Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skilful workman in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. After some months observation of his work, I am satisfied that Mr Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself therefore called on to recommend him to my professional brethren and to the public as a person well fitted to supply their wants in regard to these important articles.

jan. 4. JOHN C. WARREN.

CHRISTIAN REGISTER.

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